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A GRADED COURSE OF STUDY FOR THE SUNDAY SCHOOL

THE BIBLE AND THE BIBLE COUNTRY

BY

JABEZ T. SUNDERLAND

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PREFACE.

The aim of the writer of these lessons has been to give information; and also, as still more important, to kindle a desire for information. It has been to impart, but still more to stimulate and arouse. It has been, not so much to urge upon young minds knowledge for which very likely they have no hunger, as to create hunger, by making them aware how many valuable and intensely interesting things there are to be found out, which they do not now know.

In other words, his aim has been, not primarily to give to pupils a certain number of facts, however valuable, about the Bible and the land from which the Bible came, but rather to awaken in them a keen and real interest in Palestine, on account of its historic importance, and especially to make them feel that the Bible is a very living and a very great book, about which it is worth their while to learn all they possibly can.

To accomplish this, a constant appeal has been made to the pupils' own intelligence, to their own ability to think and judge and find out things for themselves, and, above all, to their *imagination*.

It has not been deemed sufficient for pupils merely to know things, unless they know them in their relations, their settings, their proper perspective, but especially unless in some degree they *imagine* them, unless they *picture them in their thought*, and hence see them as *alive*.

Thus a constant effort has been made, particularly through appeals to the imagination, to cause the dry bones of mere facts to live, to the end that pupils may become permanently interested in the Bible; and that this greatest religious book of the ages may become a really vital factor in their mental and spiritual furnishing.

It is believed that this method of dealing with the child mind is in harmony with the most approved principles of psychological and pedagogical science; and that only by its employment can the best results in Biblical and other religious study be attained.

Persons desiring to know the general plan and outline of the Lessons, and the exact ground they cover, are referred to *Lesson I.*, entitled *Plans for the Year*. This, and a rapid glance through the book, should give with sufficient clearness the information sought.

J. T. S.

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PART ONE.

LITTLE JOURNEYS AMONG THE BOOKS OF THE BIBLE.

I. Plans for the Year.

A Year of Study and Travel.

This is what we begin to-day. Boys like travel. Do girls? Do men and women? Why? Who most?

There are two kinds of travel. One is actually to go to places, by riding in cars and steamers. We may call it "Go-away Travel." It is slow and expensive, so it is only for persons who have money and time.

The other is "Stay-at-home Travel," or "Study Travel." It is visiting places by thought, by imagination,—using books, maps, and pictures for our railways and steamers. This kind of travel is rapid, taking us to the ends of the earth in a minute; and it is for all of us, if we want it, whether we have much money or not.

Did you ever do any of this stay-at-home traveling? Where did you go? Is it as interesting as the other kind? Can one learn as much? That depends on ourselves.

Some people rush all over the earth, and yet find very little pleasure, and come back tired and almost as ignorant as when they went away. Others stay at home, but by reading and thought see the most beautiful places in the world, and find out no end of interesting and wonderful things. Which class of people seem to you the wiser?

Our Sunday-School work this year is to be divided into three parts, as follows:

Part One. Little Journeys among the Books of the Bible.

In these little journeys we shall run rapidly through the Bible, up and down, here and there and everywhere, to find out just what it is, to get acquainted with it, to explore it much as we would a great building or a country that we had never been in before, and especially to learn just where to find any book or story that it contains or any person that it tells about.

Part Two. Studies of the Bible Country and People.

To enable us to make these studies, we shall go in imagination to Palestine, and find some high place or places overlooking the land. There, with the country spread out beneath our eyes, we shall study its geography, its mountains and valleys, its rivers and seas, its cities and villages, its trees and flowers and domestic animals and wild animals, and especially its people, to find out who they are, how they look, and how they live.

Part Three. A Horseback Tour to Visit the Famous Places of the Bible.

Thus, you see, we are planning a most interesting year, nearly all of it travel.

Books and Helps.

What about books and other helps for our study travel? There are a great many books and maps and pictures that will aid us. Let us read everything about Palestine this year that we can, and study every Palestine picture we see. The more knowledge we get, the more our travel will mean to us. Especially let us read the Bible itself.

The Lesson.

Each scholar is supplied with a lesson each week, which will either give him the information he needs for his subject or else tell him where to find it in the Bible. As often as possible he will be sent to the Bible itself. This is the best way. We all care most for what we ourselves discover.

It will be necessary for each scholar to supply himself with a small note book in which to write answers to some of the

more important questions in the lessons. He must also have a pencil. The questions will be simple, and it is believed that this writing work will make the lessons more interesting. Don't you think it will? And then, if you are careful with your note books, at the end of the year you will have a full record of your year's work. I am sure you will like that. Of course your note book and pencil, as well as your printed lesson and Bible, should be brought with you to class each Sunday. If you are in doubt as to how to use your note book, ask your teacher.

Study every lesson at home. Take an hour on Saturday, if you cannot take it earlier in the week. Or, what is better still, see if you cannot take an hour on Sunday afternoon or evening,—of course for the next Sunday's lesson. That would be fine,—to get your work done a week ahead. Get your father or mother to study the lesson with you, if you can: if not, then study it all the harder alone. Don't think that your day-school work is more important than this: it is not.

The Bible.

It is absolutely necessary for each scholar to have a Bible: otherwise, the class cannot go on. Ask your parents to see to this. Write your name in your Bible. Use it (your own copy) each week at home in preparing your lesson, and bring it with you to Sunday School on Sunday for use in the class. As soon as you have read a chapter or a story in the Bible, mark on the margin, "Read"—such a date. This will make your Bible much more interesting and valuable to you.

And now what kind of a Bible ought you to have? By all means the Revised Version, American Standard Edition. This is very much better for study purposes than any other, and it is now very cheap.

A Guide Book.

All travelers need to have Guide Books, you know. The Bible will be our constant Guide Book in our travels this year. Whenever we go to a famous Bible place, we shall first want to know what happened there; and, to find out, we must go to our Bibles. Whenever we go to a spot connected with

a Bible story, of course we shall want to know where in the Bible to find the story. So you see we shall be making little journeys through our Bibles constantly, in addition to our journey through Palestine.

When we get to the end of the year, we shall expect every scholar to know where to find things in his Bible as easily as in his geography or dictionary.

And what splendid knowledge that will be! Many men and women are handicapped all their lives because they have never acquired this knowledge. They don't know whether to look for the stories about David at the beginning of the Bible or the middle or the end; and, if they want to find the book of Job, as likely as not they will turn to the New Testament for it. Such ignorance is not only inconvenient, but it is also very disgraceful.

We are all going to try to prevent such ignorance in ourselves, are we not? If we are, we must put our hearts into our lessons, and work hard.

II. First Glance at the Bible Books.

What is the Bible?

It is the sacred book of Christians. Why do we call it a sacred book? Because it contains the earliest and most important teachings of our religion.

Are there other religions besides Christianity? Yes. What are they? Some of the more important are Confucianism, in China (from the great Chinese teacher, Confucius); Buddhism, in many countries of Eastern Asia (from Buddha, the great religious teacher of India); and Mohammedanism, in many countries of Western Asia and Northern Africa (from Mohammed, the great religious teacher of Arabia).

Do these religions have sacred books? Yes. Name one. The Koran, the sacred book, or Bible, of the Mohammedans. Did you ever see the Koran or any other sacred book except our Bible? Do the people of other religions think as highly of their sacred books as we do of ours? Yes. Then, if we want them to respect ours, should we not respect theirs? What do you think?

The Jewish Bible.

We said that our Bible is the sacred book of Christians. What about the Jews? Does no part of our Bible belong to them? Yes, the Old Testament is their Bible. It was theirs before it was ours. We adopted it from them, and added some more books called the New Testament, and the two together make our Bible.

Did you ever go into a Jewish synagogue when the service was going on? What book did the Rabbi (the preacher) read from? Who wrote the Old Testament? The Jews. Who wrote the New Testament? The Jews. Well, if our Bible

came from the Jews, and if our religion is so much like theirs, and if Jesus was a Jew, ought we not to respect and honor the Jews, and treat them justly and kindly? Do we always? Think.

In some ages and countries the Jews have been terribly persecuted,—robbed, oppressed, shut up in filthy ghettos (look in the dictionary), and even murdered. In Russia now there are often massacres of Jews. How outrageous! Yet the Russian government, which permits, even if it does not encourage these massacres, calls itself Christian. Did you ever see any one treat Jews or Jewish children badly?

We have found that the Bible was written by Jews. Where? Most of it (not quite all) in Palestine. When? The Old Testament was written before Christ, some of it many centuries before, and the New Testament within a century or two after Christ. How long ago did Christ live? How do you know?

Do we know the names of the writers of the Bible? A few, but only a few.

Journey Begins.

Now we are ready to begin our little journey in the Bible forward and backward, to get our first glimpse of the books.

We call the Bible a book. Is it one book? or is it many? In a sense, it is one; that is, it is a large book, made up of many small books. Take your Bibles, turn over the leaves, and read the names of some of these small books. You see you have really a little library, bound into a single volume. If you took five or ten of your school books and bound them together, they would be one in just the same sense that the Bible is one. Do you know of any other volume that is composed of smaller books bound together? Give its name.

Questions (Write all Answers in your Note Book).

1. How many books are there in the Old Testament? Count, and write the number.
2. How many in the whole Bible?
3. What is the first book in the New Testament? the last?
4. Find the longest book in the Old Testament, and write its name.

5. The shortest.
6. The longest in New Testament; the shortest.
7. Find two other Old Testament books that seem to you long, and write their names.
8. Two New Testament books that seem long.
9. In which half of the Old Testament are there the most short books?
10. In which half of the New Testament?
11. The first five books of the Old Testament form a sort of group by themselves. They are called the Pentateuch, or the Five Books of Moses. Find them, and write their names.
12. At the beginning of the New Testament there is a group of four books, called the Gospels; find, and write names.

A Task for All.

And now, in closing this lesson, I want to give you all one definite thing, and rather large thing, to do. It is to commit to memory, in their order, the names of all the books of the Bible. This is something very important: you will be glad all your lives to have done it.

III. A Search for Prose and Poetry.

Do you think that the Bible contains prose? Do you think it contains poetry?

What is Prose?

It is the common form of language which we all use in talking, and which is employed in newspapers and most books. Did you ever hear of the man who was greatly surprised to learn that he had been talking prose all his life and had never known it? See if you can find a prose book in the Bible. Give its name. Another. Another.

What is Poetry?

A partial answer is, It is pictured thought, thought filled with imagery, thought touched and brightened by the imagination, and then expressed in metre, or rhythm. Perhaps this is not very easy to understand: if so, talk with your Sunday-School teacher and parents about it, also with your teacher in school. If I say, "The sun rises in the east, passes across the sky, and sets in the west," that is just plain prose, both in thought and expression; but if I say,

"God hath set a tabernacle [a great tent] for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race,"

that is poetical, both in thought and language, because it is full of imagery.

I spoke of metre and rhythm, what are they? Read aloud slowly and distinctly the following lines:

"Tell me not, in mournful numbers,
Life is but an empty dream!"

Do you not notice that every alternate syllable is accented? Well, that is called rhythm, or metre, and it is an important mark of poetry. Repeat other verses of poetry that you know, and notice the accent, or rhythm.

Rhyme and Blank Verse.

Much poetry (but not all) has rhymes at the ends of its lines. Poetry may be divided into two kinds, rhyme and blank verse. I wonder if you all know the National Hymn:

“My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing.”

Is this rhyme, or blank verse? Are hymns and songs generally rhyme? The following lines are from Longfellow's “Hiawatha”:

“He, the best of all musicians,
He, the sweetest of all singers.
When he sang, the village listened;
All the warriors gathered round him,
All the women came to hear him.”

Are these lines rhyme? Have you ever read “Hiawatha”? Do you like it? Have you ever read “Evangeline” or “Miles Standish”? Which do you like best, blank verse or rhyme? Why?

Bible Poetry.

Now we want to see if we can find any poetry in the Bible. Turn to the book of Genesis: is that poetry or prose? Turn to Matthew: is that poetry? Turn to the book of Psalms: what is that?

Here you see the importance of having Bibles that are not the Old Version, but the Revised Version. The Old prints the Psalms and all other poetry as if they were prose. This is very awkward: it makes it difficult for us to tell what is poetry and what is not. Look through a copy of the Old Version and see if this is not so. But the Revised Version prints all poetry as other books do, with divisions into lines and with capitals at the beginning of lines, so that, when we read it, we recognize the poetry at once.

See how poetry, not found in the Bible, looks when printed as prose: "The boy stood on the burning deck, whence all but him had fled; the flame that lit the battle wreck shone round him o'er the dead." Is that an improvement? Suppose, in your school readers, all the poetry were printed in that way, would you like it? Yet that is the way the Old Version of the Bible prints all poetry. Is it any wonder that scholars and other intelligent people have long wanted a better version?

The Nineteenth Psalm is a beautiful poem. Here is the way the Revised Version prints its opening lines:

"The heavens declare the glory of God,
And the firmament showeth His handiwork.
Day unto day uttereth speech,
And night unto night showeth knowledge."

Is not this better than to have it printed like prose, as it is in the Old Version?

The One-hundred-and-fourth Psalm is a fine poem. Turn to it in your Revised Version, and read the first seven verses. Would you rather have this Psalm printed as prose?

Books of Poetry.

We have found one book of poetry in the Bible; namely, the Psalms. Is there any other? First look through the New Testament.

Now turn to the Old Testament.

1. How many poetical books can you find there? Write the number.
2. Write the names.
3. Which of these seem to you long books? which short?
4. When you looked for the longest book in the Old Testament, you found it to be one of these books of poetry. Which?

Poetical Fragments.

Besides these five entire books of poetry, are there any parts of books? Naturally, we should expect there would be. Nowadays writers often quote poetry.

5. See if you can find a New Testament book which contains poetical quotations. Write its name.

6. See if you can find a poem in the book of Judges. What chapter?

7. There are two poems in the book of Deuteronomy. In which chapters?

8. See if you can find poems in 2 Samuel. In what chapters are they?

9. How large a proportion of the whole Bible would you say is poetry? one-quarter? one-sixth? one-tenth?

IV. A Search for Story Books.

We have found that the Bible is not one book, but a little library bound up into a single volume. We have also found that the books of the library are of different sizes, some being very much larger than others. Are they all of the same kind? No, they differ as much in kind as in size.

They are a literature (the literature of the ancient Jewish people) and a wonderfully varied literature, too. Their variety is one reason why they are so interesting, and why they continue to live and are prized by so many people. Let us see how many kinds of books there are.

We have already found that some are prose and some are poetry. Are any of them stories? any histories? any law books? any "prophecies," or sermons? any "epistles," or letters? any biographies? We must find out.

First, we will make some little journeys to see if we can discover any story books. Here, I am sure that we shall have an easy task, for the Bible is full of stories. Do you like stories? Why? Which do you like best, stories of things that have really happened, or made-up stories? What kind does the Bible contain?

Three Little Story Books.

Is there any book in the Bible made up of just one story? Yes, Ruth. Is there another? Yes, Esther. Are there any more? Just one, Jonah. Every other book in the Bible except these three, which contains any story at all, contains a number.

Find the book of Ruth. Is it in the Old Testament or the New? Is the book long or short? Can you tell the story of Ruth?

Find the book of Esther. Esther was a beautiful Jewish woman who lived, not in Palestine, but in far-off Persia, and who became a queen. Can you tell the story? It is probably not a true story, but a novel or romance. Did you know that the Bible contained a novel?

Find the book of Jonah. Tell the story of Jonah and the great Fish. Is it a true story? No, this also is a novel, but written to teach an important lesson.

Six Great Story Books.

Now having found these three little books, each with its one single story, let us look for books which contain groups or collections of stories, at present confining ourselves to the Old Testament.

There are more than six books that contain some stories, but there are six which contain so many and such interesting ones that I think we may well call them the *Great Old Testament Story Books*. They are Genesis, Exodus, Judges, Samuel, Kings, and Daniel. We must find out something about each one.

Genesis. This is a splendid story book. I am not sure but that it is the best in the whole Bible. What does "Genesis" mean? It means "beginning." Does the book tell about the beginning of something? of what?

1. What story is found in Genesis, chapter iii.? Write its name.

2. What in chapter iv.?

3. Is the story of Noah and the Flood in Genesis? In what chapters?

4. Is the story of the Tower of Babel? In what chapter?

5. All the interesting stories about Abraham, Isaac, and Jacob are in Genesis. Can you tell one of them? In what chapter is the story of Joseph being sold into Egypt?

Exodus. Find the book of Exodus. What does "Exodus" mean? It means "going out." What great "going out" does the book tell about? The going out of the people of Israel from Egypt, through the desert, to find the "Promised Land" of Palestine.

6. What great man led this going out?

7. In which chapter of Exodus is the story of the Crossing of the Red Sea?

8. In which is the story of the "Manna"?

9. In which two chapters is the story of the Giving of the Law to Moses on Mount Sinai?

Judges. This book tells about a very ancient time when the people of Israel were just beginning their history in Palestine, when they were not much more than half civilized, when they lived in tribes with only loosely organized government, and were governed by chiefs somewhat like Arabian sheiks. These chiefs they called Judges. Can you tell the name of one of these Judges, or Chiefs, who was very strong,—so strong that he killed a lion with his bare hands?

10. In which chapter of Judges do you find this story about Samson and the Lion?

11. In what chapter the story about the Foxes?

Samuel. 12. How many books of Samuel are there? What are they called?

These books of Samuel contain many stories about war with the Philistines, and about the prophet Samuel, about King Saul, and about David as a boy, a young man, and a king.

13. In which chapter of 1 Samuel is the story of Samuel anointing David to be king?

14. In which the story of David and Goliath?

15. In which chapter of 2 Samuel is the story of the Death of Absalom?

16. Which story about David do you like best?

Kings. The most interesting stories in the two books of Kings are about King Solomon and the Prophets Elijah and Elisha.

17. In which chapters of 1 Kings do you find the story of Solomon's Building and Dedication of the splendid Temple in Jerusalem?

18. In which the story of Solomon and the Queen of Sheba?

19. In which the story of the Contest of Elijah with the Prophets of Baal on Mount Carmel?

20. In which the story of Elisha curing Naaman of Leprosy?

Daniel. One more of the "Six Great Story Books" of the

Old Testament remains. Find the book of Daniel. Is it in the first half of the Old Testament or the last half? Is it as long a book as Genesis, Exodus, and Kings?

21. How many chapters does it contain?

22. In what chapter is the story of the King's Dream which Daniel interprets?

23. In which the story of the Fiery Furnace?

24. In which the story of Daniel in the Lions' Den? Which Daniel story do you like best?

What do you think about all these curious miracle stories that we find in these Old Testament books? Do you think they are stories of real events, or are they legends? What is a legend? Find the word in the dictionary, and also talk with your teacher about it.

V. A Search for Story Books and Biographies.

Our journeys last Sunday were to find story books in the Old Testament. We discovered many and very interesting ones.

Are there any in the New Testament? Yes, the New Testament has five books that contain stories, and some of them very fine stories. Which books are they? They are the first five.

1. Write their names.
2. The first four of these books we call Gospels. Who is the principal person that the Gospels tell us about?

Two Kinds of Stories.

In the Gospels we find stories of two different kinds. One is stories about Jesus,—that is, accounts of things that Jesus did or incidents in his life. Let us look first for some of these.

3. Turn to Matthew, second chapter. What story about little Jesus, the babe, is told in the first twelve verses?

Turn to Luke, chapter ii., verses 41 to 51. What is this story about? How old is Jesus now? Think of the twelve-year-old boy going away on a long journey to the great city of Jerusalem with his parents and neighbors, to be gone two whole weeks, walking part of the way and part of the way riding on the back of a donkey, the party stopping each day at noon beside some spring to cook their food and eat their dinner, and camping out nights. Don't you think it must have been a very great event in the boy's life? Would you like such a journey? Why?

4. Turn to Mark i. 9. What event in Jesus' life is mentioned here?

5. What story about Jesus is told in the fourth chapter of John? Tell any other story about Jesus that you can think of.

Parables.

The second kind of stories found in the Gospels is Parables. What is a parable? It is a short story of a kind that might be true, made up and told for the purpose of teaching a lesson. (Find the definition given in the dictionary, also talk with your teacher.)

Jesus told a great many parable stories, and people liked them very much. How many can you remember? Tell that about the Good Samaritan.

6. In what chapter of Luke is it found?

7. What three parables are found in the fifteenth chapter of Luke? Tell the story of the Prodigal Son.

8. How many parables are there in the thirteenth chapter of Matthew?

9. Write the title of one of them.

So, you see, all four of the Gospels are rich story books.

Acts.

We said that one other New Testament book contains stories. In the book of Acts are there any stories about Jesus? About whom are they? Most of them are about Peter, James, John, and Paul, the disciples and early missionaries who after the death of Jesus went all over Palestine and to many other lands, preaching about him and establishing the first Christian churches.

In the second chapter of Acts we read that one of the disciples preached a very famous sermon on the day of Pentecost, which so moved the people that three thousand joined the little Christian band.

10. Which disciple was it that preached this great sermon?

In the seventh chapter we are told of a man being stoned to death because he preached in favor of Jesus.

11. What was his name? Sometimes he is called the first Christian martyr.

What is a martyr? (Look in the dictionary. Talk with your teacher.)

In the seventeenth chapter we find the story of two men being beaten (whipped) and thrown into prison.

12. Who were they?

13. In the twenty-seventh chapter we are told of a terrible disaster that happened to Paul. What was it?

14. So, then, in our two journeys (of last week and this) to discover story books in the Bible, we have found how many in the Old Testament?

15. Write their names.

16. How many in the New Testament? Write names.

Biographies.

We will finish our lesson with a little journey in search of books of Biography. What is a biography? It is the story of the life of some person. We have found Matthew, Mark, Luke and John full of stories about Jesus. May we call these books biographies of Jesus? Yes.

Then how about other books in the Bible which contain stories about persons,—for example, Genesis with its stories about Abraham, and Exodus with its stories about Moses, and Judges with its stories about Samson, and Samuel with its stories about Saul and David? Should we not call all these books biographies? No, I think not, for two reasons: first, because no one of them is made up wholly of stories about a single person; and, secondly, because each book contains more or less of other matter,—matter that is not properly biographical.

It is not always easy in the Bible to draw a clear line between stories and biography, or even between biography and history; but I think we shall come nearest to being right if we do not call any books in either the Old Testament or the New biographies except just the Four Gospels.

Have you ever read any books of biography besides the Gospels?

17. Name some man or woman whose life—that is, whose biography—you have read.

Do you like biography? Is any biography more important than that of Jesus?

VI. A Search for Books of History.

What is history? A history is a story; but it is not a short story, nor is it the story of a single person, as a biography is. It is the continuous story of a country or a nation or a whole people.

Did you ever read a history, or study one in school? Was it the history of America? Did it tell about the landing of the Pilgrims at Plymouth? About Captain John Smith and Pocahontas? About George Washington? About Paul Revere's ride?

Does the Bible contain any books of history? Yes, many. Where are they? One is in the New Testament and ten in the Old.

The New Testament.

What is the book of history in the New Testament? It is Acts. Why, how is this? Have we not already found that Acts is a story book? Yes; but books of history often contain stories, and good stories, just as we have seen that American history contains the stories of Paul Revere and Captain John Smith. So, then, we may set it down that the New Testament contains just one history book; namely, the book of Acts, and that it is also a book of stories.

The Old Testament.

For all the rest of the history books of the Bible we must go to the Old Testament.

To what part? Turn to Genesis, the first book. Is that history? Turn to Exodus, the second. Is that? Both Genesis and Exodus read much like history, and people used to call them such; but scholars hesitate to do so any longer. Why? For two reasons. First, because these books tell about some things that could not possibly have happened.

For example, the drowning of the whole world by a Flood (Genesis, chapter vii.). Secondly, because all their stories are from so long ago that we have no means of finding out what parts are fact and what are dream,—what are narratives of real events and what are creations of the imagination.

A Shadowy Region.

All ancient or early history goes back to a sort of shadowy or twilight age before there is writing or much writing. In that very early time a great many stories come into existence nobody knows how. These stories are told in the tents or rude homes, and handed down from generation to generation. They are much prized, and after a while they get written down; and then they form the earliest so-called history. But, you see, it is impossible to tell how many of them are narratives of real events. It seems better therefore to class them as stories rather than to try to claim them as history.

This is the reason why we call Genesis and Exodus books of legends or traditions (see the dictionary), or ancestral stories, rather than histories. But this is not denying that both books probably contain some historical matter.

Legend and History.

For example, some of these stories about Abraham in Genesis are probably based upon events that really happened; and the stories about Moses in Exodus, which tell of his leading the people of Israel out of Egypt and across the desert into Palestine, are doubtless in part narratives of real events. But the trouble is we cannot separate the fact part from the legend part; and the legend part is so large that it does not seem quite right to call the books history.

Does the story about Moses leading the people of Israel through the Red Sea (Exodus, chapter xiv.) seem to you history or legend? Why?

Where, then, does real history in the Old Testament begin? This is a hard question to answer, because even the best of the history books probably contain some legends, and some of them contain a good many. But we must begin to use the word "history" somewhere, and probably the best place to begin is at Joshua. Find the book.

Now, taking Joshua as our first history book, count right on to and including Nehemiah, but leaving out Ruth (which is probably not history), and how many have you? Have you ten? Read aloud the names of all.

This, then, is the list of the history books of the Old Testament. Let us take just a look into each one to see what they are all about.

Joshua. This book tells about the conquest of Palestine by Joshua and his army; for, when the people of Israel reached the land, they had to conquer it before they could live in it.

Some of the stories of Joshua's battles are very brutal, telling about killing women and children as well as men. They make us glad that we do not live in those savage old times.

1. What was the name of the city whose walls fell down when the army and the priests marched around it seven times, and blew trumpets made of rams' horns, and shouted (see chapter vi.)?

Do you think this story a legend? Why?

Judges. This book tells of many things that happened during the two or three hundred years before the people got a king, while they lived in tribes under the rule of chiefs called Judges. You remember one of the Judges, or chiefs, was named Samson. Do you think the story of Samson and the Foxes is history or legend?

1 and 2 *Samuel.* These two books (we may think of them as one) tell about a great Prophet.

2. What was his name?

3. They tell also about the first king of Israel. What was his name?

4. They tell about the shepherd boy who became king. What was his name?

1 and 2 *Kings and 1 and 2 Chronicles.* The books of Kings and the books of Chronicles cover much the same ground, and so we may speak of them together. They give the lives of David and Solomon, and the history of the country for about four hundred years, until it was conquered by Nebuchadrezzar, king of Babylon, who destroyed Jerusalem and the beautiful temple which Solomon had built, and carried away many thousands of the people captives to Babylon.

5. How many chapters are there in 1 Kings?
6. How many in 2 Kings?
7. How many in 1 Chronicles?
8. How many in 2 Chronicles?

Ezra and Nehemiah. These last two history books tell about the people coming back from their captivity in Babylon and rebuilding the walls of Jerusalem and the Temple.

9. How many chapters in Ezra?

10. How many in Nehemiah?

11. Add together the number of history books found in the Old Testament and the number in the New. How many are there in all?

Dates.

Have you noticed that, so far, we have found out nothing about dates? But studying history without dates is a little like trying to make a journey, and yet starting from nowhere and setting out to go to no place in particular. If we would understand the Bible, we must fix in mind at least three or four dates.

12. How long ago was Jesus born?

13. What is the meaning of the letters B.C. and A.D., when connected with dates?

Well, the dates we want to remember are the following: Moses lived about 1300 B.C. and David about 1000 B.C. Jerusalem was destroyed and its people were taken captives to Babylon about 600 (just 586) B.C. They returned about fifty years later (536 B.C.). Can you remember these dates? Try.

VII. A Search for Law Books and Books of Prophecy (or Sermons).

To-day we are to try to find two kinds of books: one is law books, the other is books of prophecy.

Law Books.

It will not take us long to find all the books of law in the Bible, because there are so few. How many are there? Two whole books and two parts of books. Where are they? Near the beginning of the Old Testament. What are their names? The names of the two whole books are Leviticus (find it) and Deuteronomy (find it); and the names of the two which are composed only partly of laws are Exodus (find it) and Numbers (find it).

It seems rather strange to discover law books in the Bible, does it not? Yet perhaps it is not so strange, after all, when we read these laws and find how many of them have to do with religion, or worship, or the priests.

Unimportant Laws.

There are many very curious laws in these books. Some of them are directions supposed to have been given to the people of Israel, while they were in the wilderness, telling them how their Tabernacle, or big worship-tent, must be built, with its long curtains, and its altar of brass, and its golden candlesticks; and how the sacrifices must be offered, and how the priests must dress, and so on. Of course, such laws are no longer important, if they ever were, and do not much interest us now. But other laws are different: they teach people how to live, and so they are good for us to know about to-day. The most important of these are

The Ten Commandments.

Do you know the story told in the Bible as to how the people of Israel got the Ten Commandments? You will find it in Exodus, chapter xix. There will not be time to read it in class, but be sure to read it at home before coming to the class. The story says that God met a certain man on the top of a great mountain, and there, amid awful thunder and lightning, gave him these commandments.

1. What was the name of the mountain?
2. What was the name of the man?
3. Who is called the great Hebrew (or Jewish) Law-giver?

Now let all the class turn to Exodus xx. 1-17, and read in concert, scholars and teachers together, the Ten Commandments.

Some of these commandments may be much shortened. Can any of you repeat them all in a short form? Try to say in concert the commandment about swearing (Exodus xx. 7). That about the Sabbath (Exodus xx. 8). That about respect to parents (Exodus xx. 12). That about stealing (Exodus xx. 15). That about lying (Exodus xx. 16).

Books of Prophecy.

Now we are ready to look for books of prophecy, or books of sermons.

The Old Testament tells much about prophets. What kind of men were they? They were preachers. They were moral and religious teachers. They devoted themselves very earnestly to trying to get the people to do right, and to worship Jehovah, the God of Israel, instead of worshipping other gods.

When persons set up altars of worship to other gods, or when they did wicked deeds, such as lying or robbing the poor, the prophets would go to them and reprove them and tell them that Jehovah would punish them if they did not reform and worship Him, and be honest and truthful, and kind to the poor.

Even when kings and great generals and rich men did wrong, the prophets were often brave enough to go straight to them and tell them to their face that they had sinned and offended God, and that God would punish them.

Is it any wonder that the Bible praises and honors men good enough and brave enough to do such things?

Prophets who wrote Nothing.

The prophets may be divided into two classes,—those that left behind them writings and those who did not.

Elijah and Elisha were men who wrote nothing, or at least we have nothing from their pens. But they were great prophets, who preached earnestly, and rebuked wrong-doing, and made the kings of the country tremble by their warnings.

We have one story which tells how once Elijah had to hurry away into the wilderness and hide, and stay there a long time, to save his life, because Queen Jezebel, whom he had offended, was determined to have him killed. Read the story in 1 Kings, chapter xix.

Prophets who wrote Books.

But the prophets whom we want particularly to find out about to-day are those who wrote down the principal things they said, and left them to us as books, books of prophecy or sermons.

There are many such books. How many? Sixteen. Where are they? All in a group in the latter part of the Old Testament.

The first is Isaiah: find it. The last is Malachi: find it. Count the books beginning with Isaiah and ending with Malachi (but leaving out one book, Lamentations, which is a poem), and see if the number is sixteen. Now let us look just for a moment at each one of these sixteen books.

The Greater Prophets and Daniel.

4. Turn to Isaiah. This is a long book. How many chapters has it?

5. The next book after Isaiah is also long. Write its name and number of chapters.

6. The next after Jeremiah is long. Write its name and number of chapters.

7. The next after Ezekiel is not very long. Write its name and number of chapters.

Isaiah, Jeremiah and Ezekiel are called the Greater or Major Prophets.

The Minor Prophets.

The next twelve books are all short. Their authors are called the Minor Prophets.

8. Write in your note book the names of these dozen little books, and also the number of chapters in each, beginning with Hosea.

9. Now add all these numbers of chapters together. How many do they make?

I wonder if you notice that all these twelve little books of the Minor Prophets taken together contain only as many chapters as just one book of the Greater or Major Prophets.

10. Which one is it?

VIII. A Search for Epistles (or Letters).

Before beginning our regular lesson to-day, I want to see how many in the class understand the abbreviations commonly used in referring to passages in the Bible. These abbreviations are not only used in these lessons, but are employed by everybody; and so we all need to understand them.

What does 1 Samuel mean? It means the First Book of Samuel.

What does 2 Kings mean? It means the Second Book of Kings.

What does 1 Corinthians mean? What 3 John?

What does Genesis v. 20 mean? It means the 20th verse of the 5th chapter of Genesis.

What does Genesis v. 20, 25, mean? It means the 20th and 25th verses of the 5th chapter.

What does Genesis v. 20-25 mean? It means all the verses from the 20th to the 25th, inclusive, in the 5th chapter.

What does Genesis v. 20 to vi. 10 mean? It means all the verses from the 20th verse of the 5th chapter to the 10th verse of the 6th chapter, inclusive.

Talk with your teacher so as to be sure that you understand.

Tell the meaning of Isaiah xl. 27; of Job xii. 15, 19; and of Matthew xxi. 6-16.

Now we are ready to take up our regular lesson, which is a little journey through the Bible in search of epistles or letters.

Do you ever write letters? Do you suppose that people did in Bible times? See if you can find any letters in the Old Testament.

Try the first half of the New Testament. Do you discover any there? Try the last half. This is full of writings called Epistles.

What is an Epistle?

If you wrote your teacher a letter, and called it an epistle, would that be correct? Yes, but it might seem odd, because we do not use the word much nowadays. But the letters in the New Testament are all called Epistles.

The first New Testament Epistle is called Romans. Find it.

1. What is the next?

2. What is the last?

3. How many Epistles are there altogether? It is easy to tell, because the name "Epistle" is at the head of each one. So count them, beginning with Romans and ending with Jude.

Who wrote the Epistles?

We don't know who wrote all, but the larger number seem to have been written by Paul. How did he come to write them?

He was a missionary, and went about from city to city and from country to country, preaching the new Christianity and establishing churches. After establishing a church, he would stay with it for a while, until he thought it strong enough to get along without him, and then he would go to another place and establish another church. From there he would go, by and by, to another place still; and then later to still another; and so on, preaching and founding churches wherever he went.

Of course he felt very much interested in all of these churches, and so, after leaving them, he sometimes wrote them letters, to encourage them, to instruct them, to give them good advice. That is what most of these Epistles of Paul are,—just letters written to churches to help them.

Paul's Courage and Devotion.

One very interesting thing about these Epistles, or Letters, is that those which Paul wrote last were probably written in Rome, where he was in prison, expecting to be put to death for his religious faith.

It took courage to be a Christian in those days. In going about his missionary journeys, Paul had repeatedly been mobbed and robbed and stoned and whipped, and cast into prison. And now he was in prison again, awaiting death.

But nothing could frighten him or make him stop preaching. A little later he died a martyr. If ever there was a heroic and unselfish man, it was Paul.

When we see how much he was willing to do and suffer for his religion, I wonder if it does not make us a little ashamed to think how little we do and suffer for ours.

4. Did other apostles write Epistles besides Paul? Yes, James, Peter, John, and Jude.

5. How many Epistles have Paul's name at their head?

6. Most of Paul's Epistles were written to churches; but four seem to have been written to individual persons. Which are the four?

7. How many Epistles have Peter's name at their head?

8. How many John's?

9. How many James's?

10. One Epistle has no writer's name at its head. Which is that?

11. Which is the longest Epistle?

12. How many chapters has it?

13. There are four very short Epistles, containing only one chapter each. Which are they?

I wonder how many of the Epistles you have read. You will read them when you grow older, but it would be well to read some of them now. But you must not expect to find them very easy reading. They do not contain stories, as many of the books of the Old Testament do, and as the Gospels do. Nor do they contain nearly so much valuable truth as do the Gospels. Still, there are some things in the Epistles which boys and girls can understand, and which it would be good for them to be acquainted with.

Paul's Chapter about Love.

There is one whole chapter which I wish you all knew by heart. It is Saint Paul's beautiful description of Charity or Love, found 1 Corinthians, chapter xiii. Turn to it, and read the first and last verses in concert, and, if there is time, read the whole chapter. Some time you must commit it all to memory.

This finishes our little journey in the Bible to-day, seeking for Epistles, or Letters.

A Reminder.

And now, in closing, let me suggest a question on another subject. How are you all getting along in learning the names of the books of the Bible in their order? You know that is one of the important things for every scholar to do. I hope you have them all learned already. If not, you will need to hasten. There is no time to lose. Eight weeks are now gone. In three weeks more the test will come.

IX. What are the Most Important Books of the Bible?

Our journey to-day will be to find the most important books of the Bible. Of course, you would not expect all to be of equal importance, would you? Suppose you had a library of a hundred other books, would not some of them be sure to be of more value than the rest?

The Bible is a little like a country. Are all parts of a country equally fertile, equally productive? No, in some parts the soil is extraordinarily deep and rich, and therefore produces very large crops; but in other parts it is comparatively thin or rocky, and therefore the crops are lighter.

This difference of value among the books of the Bible is the reason why we make so much more use of some than of others. If we had an apple orchard and some of the trees bore larger and sweeter fruit than the rest, we should be likely to go to those trees oftenest to get apples, would we not? Well, just where in the Bible can we find the trees that bear the largest, sweetest fruit?

The Best Old Testament Book.

If the people of the whole religious world were told that they must give up all the Old Testament books but one, which do you think they would vote to keep? I think they would vote by a very large majority to keep the book of Psalms. Do you think so? Do you think any other Old Testament book is used in churches or read in homes or quoted half so much, or is loved half so well, as the Psalms?

What is the Book of Psalms?

We have already found that it is a volume of fine poems. But it is more than that: it is a hymn-book, the hymn-book of the ancient Jewish people. And I think we should not be

speaking too strongly if we said that no hymns more deeply religious or more beautiful were ever written in any land or by any people.

Who wrote the Psalms?

Did King David? No. Though they are often called the Psalms of David, we know that David wrote only a very few, if any. They were written by many devout and gifted poets whose names are now lost, some of them living not very long after David's time (1000 B.C.) and others many centuries later.

At first these psalms or hymns were not in a book at all, but were scattered about, some having been composed up in Galilee, others down in Judea, and others over in Samaria. But at last they were gathered together into a volume, just as we to-day collect hymns from many writers and many lands to form our hymn-books.

Read at home Psalms i., xix., cxxi., and cl., and mark each one in your Bible to show that you have read it.

1. Can you repeat the Twenty-third Psalm. If so, mark it.

If you have time, read in the class, in concert, teacher and scholars, the splendid nature-poem, Psalm civ., at least the first ten or twenty verses, and mark this in your Bible.

I think by this time we all agree that the Psalms is the most important book in the Old Testament.

Your Second Choice.

Now what book will you vote for as next in importance after the Psalms? Will it be Proverbs, that book of quaint sayings and curious wisdom of the ancient Jewish people?

2. How many chapters has Proverbs?

Will your choice be Job? Job is rather hard for you to understand now. But, when you get older, you will be sure to say that it is a splendid poem. Indeed, I think you will say it is equal to any poem written by Shakespeare or Milton.

3. How many chapters are there in Job?

I hardly think you will vote for Isaiah, because it is as hard to understand as Job, or harder; but some day you will see that Isaiah is a great and wonderful book.

After all, I am not sure but that you will vote for Genesis as your next choice after Psalms, because of its fine stories

about Abraham and Joseph; or else Exodus, because of its stories about Moses and the Wilderness; or else Samuel or Kings, because they tell about David; or else the book of Daniel, because it contains the story of Daniel in the Lions' Den. What do you think?

So much, then, for the Old Testament.

The Best New Testament Book.

If we had to lose all the books of the New Testament but one, which would we keep? Would it be one of the Epistles? I don't think so, though we certainly should not like to lose the Epistles, for, as we have seen, some of them contain much valuable truth and many useful lessons.

Would it be the book of Acts? I don't think so, though Acts tells us many interesting and important things about Paul and Peter and the other apostles.

I think the book we would vote to keep would certainly be one of the Gospels. Why? Because the Gospels tell us about Jesus. All the other books give us teachings of the followers of Jesus; but the Gospels give us the teachings of Jesus himself. It is what Jesus himself taught that we most want to know, is it not?

I think we could spare even the Psalms better than the Gospels. Don't you?

But now which Gospel shall we choose out of the four?

4. Which is the longest Gospel? Perhaps we shall want to choose that.

5. Which is the shortest Gospel? Perhaps we shall choose that.

Do you think one of the Gospels is more interesting or better than the others? As for myself, sometimes I imagine that I like Luke best, perhaps because Luke contains the two parables of Jesus which seem to me the most beautiful of all his parables,—namely, those of the Good Samaritan and the Prodigal Son; and sometimes I think I like Matthew best, because it contains the Sermon on the Mount, which is the longest and fullest collection of the sayings of Jesus that we have in any of the Gospels.

6. In what chapters in Matthew is the Sermon on the Mount?

Let all the class read together, aloud, the beginning of the sermon, Matthew v. 1-6, also the ending, Matthew vii. 24-29.

I wonder if you know that the Lord's Prayer and the Golden Rule are in the Sermon on the Mount. Find both, and mark them in your Bible, so that you will always know just where to turn to them. Also find the Beatitudes (Matthew v. 3-12), and mark them.

7. Write the Golden Rule in your note book.

Our journey to-day has been to discover the most important books in the Bible, or, in other words, to find the trees that bear the sweetest, ripest fruit. Do you not think we have found them?

X. How the Bible Books were Written.

We have now found out a good many things about the books of the Bible, but we have not yet learned enough regarding the way in which they were written or why they were written.

Books with a Single Author.

Was every book of the Bible written by some one author and in just the form in which we have it to-day? Some were written in that way. For example, Paul probably wrote his Epistles, or Letters, substantially as we have them now. Some of the Old Testament prophets also wrote their books of Prophecy or Sermons nearly as we now have them. But other books of the Bible were not composed in that way at all.

1. Write in your note book the names of three long Epistles of Paul.

2. Also the names of three long and three short books of Prophecy.

Books with Many Writers (Growths, Compilations).

Some of the Bible books were written by many hands; they came into existence by degrees; we may say they grew.

We have already had an illustration of this in the Psalms. We found that the book of Psalms is the ancient Jewish hymn book. Nowadays hymn books are growths. Somebody makes a collection of hymns; then by and by somebody else takes this collection and adds other hymns to it; then, later still, another man revises it, leaving out some hymns which he thinks not so good as the rest and adding others; and so the process goes on, the hymn book growing with time. The Jewish hymn book grew in just the same way.

3. Copy into your note book the first verse of Psalm xc.

Proverbs as a Growth. Another book that grew was Prov-

erbs. This book was not written by just one man: it is a compilation, or rather it is a series of compilations, of the proverbs or wise sayings of the Jewish people. Somebody, perhaps a century or two after Solomon's day, made a collection of all the wise sayings that he could find, possibly adding some of his own. Then after a while a second person made another collection, which was followed by a third and a fourth and perhaps two or three more. At last they were all put together, and thus was formed the book of Proverbs as we have it. So you see how naturally, as well as how gradually, the book came into existence.

4. Copy in your note book Proverbs iv. 14.

Books of Tradition and History as Growths. Do you think the story books and history books of the Bible grew, much as did Psalms and Proverbs? Yes, we know they did.

A collection of such old ancestral traditions and stories as the people loved, and of fragments of old laws and bits of old popular songs, was early made, in one part of the country, perhaps in the north; then another similar collection was made, perhaps in the south; after a while somebody put them together, and still later somebody else left out some things and added new material, partly legendary and partly historical; and so they grew until at last they came into the forms in which we have them to-day in such story books, or books part stories and part history, as Genesis and Exodus and Joshua and Judges.

5. Write in your note book the names of six Old Testament books of history or of ancestral tradition.

The Gospels.

Now we come to a very different kind of books, the New Testament Gospels. They are very important, because they are our only lives of Jesus. How were they written? Did they also grow? That is, did they come into existence gradually, through a slow process, as did the Psalms and Proverbs and Old Testament books of stories? Or were they written at once, just in their present form, as Paul wrote his Epistles? Well, in a sense they grew, though in a different way from the Old Testament books which we have studied.

Origin of the Gospels.

The story of how the Gospels were written is something like this:

Probably Jesus himself wrote nothing. The common way of teaching in those days, you know, was by word of mouth, and not by books; and so it did not seem to be necessary for Jesus to write out what he wanted to say to the people. Possibly here or there individual persons who heard him may have taken notes, or made some brief record of what he said. But for a long time after his death there was most likely no extended written account, either of what he had taught or what he had done.

This may seem to us strange. And yet perhaps it is not very strange, however, when we remember that people in those days did not depend on books and writing as we do. They depended on memory, and those who had known and loved Jesus could remember very well his words and deeds.

But, while personal recollections could answer very well for a time, they could not answer permanently. We all know that time dims even the best of memories; and then, too, as the years went by, more and more of those who had heard and known Jesus were passing away. And so people began to feel the need of something enduring,—of a written account of his teachings and his life.

Written Gospels Late.

The result was, some of those who loved Jesus most and could remember him best wrote out their recollections, and also gathered together whatever they could find that other persons had written; and at last, forty or fifty or sixty years after his death, the three brief biographies which we have, called Matthew, Mark, and Luke, were written, or rather compiled, or gathered together, and put into the form in which we see them to-day in our New Testament. Considerably later another still was written and added, that which is called John.

Something like this is the story of the origin of our four New Testament Gospels, or lives of Jesus.

Of course, biographies written in this way must be frag-

mentary. They cannot be thought of as telling us all that Jesus said and did, or all that we should like to know about him. Indeed, they claim to be only fragmentary. And yet they tell us much, and undoubtedly they give us what is central and most important in his teaching and life.

This is all we have a right to ask for. It is all we need. And it is invaluable.

6. Copy into your note book John xiv. 1.

The Naturalness of the Bible.

I think by this time we all must see how very natural a book the Bible is. The different writings of which it is composed came into existence as naturally as any other writings in the world. Doesn't it seem so to you? In one of our lessons we called the books of the Bible a literature. Yes, they are the literature, or the best part of the very remarkable literature, produced by the Jewish people in Palestine during more than a thousand years.

The Bible as a Book from God.

Sometimes we hear the Bible called God's book, or a book that came from God. If it was written in such natural ways as we have seen, can it be from God?

Well, why not? Do not the trees and the flowers grow naturally? and are they not from God? Do not boys and girls grow naturally? and yet is not God the Creator of us all?

If there is anything in the Bible that is not true or not good, I think we ought not to say that that is from God. But, whatever is true and good in the Bible, all its great wealth of truth and wisdom must come from God, must it not? From what other source could it come? Is not God the Author of all truth and all good? Think about this. Think about it when you are alone. It is a good subject to talk about with your teacher, and with your father and mother, and maybe with your minister.

XI. How the Bible Came to Us.

One thing more we must find out concerning the books of the Bible; and that is how they got to us,—how we came to have them as our Bible.

It is a long road from Palestine to America. It is a longer road still from the old times of 700 or 400 or 200 years before Christ, when the Old Testament books were written, or even from the old times of 50 or 100 or 150 years after Christ, when the New Testament books were written, down to our day. Why did not these books, written so far away and so long ago, get lost? How did they ever come to travel these long roads and reach us? We must see if we can discover.

The Original Languages of the Bible.

The Bible as we have it is in English; but of course we know it was not so originally, for there were no English language and no English nation until many centuries after the Bible came into existence.

Were the Old Testament and the New written in the same language? No. In what language was the Old Testament written? In Hebrew. Why? Because Hebrew was the language which the people of Israel during all their earlier history spoke.

In what language were the books of the New Testament written? In Greek. Why? Because by this time Hebrew had become a dead language (what is a dead language?) and Greek had become the literary language of the world.

Jesus spoke not Hebrew, and perhaps not Greek, but Aramaic, a language closely related to the Hebrew. His disciples spoke the same. But, if the Gospels and the Epistles had been written in Aramaic, they could have been read by only a comparatively few people. But, by being written

in Greek, they could be read by the educated people of Palestine and all the countries roundabout.

Did you ever see a Hebrew Old Testament? If you went into a Jewish synagogue to-day, would you find the Rabbi reading the Old Testament in Hebrew? Probably so. Could you understand him?

Did you ever see a Greek New Testament? Very likely your teacher can show you one: your minister almost certainly can if you will ask him.

Translating the Bible.

How did the Bible get from Hebrew and Greek into English? Of course, it had to be translated. Do you know what that means? Can any of you speak or read German or French or any language besides English? Then you know about translating, or how it is that ideas which have been expressed in one language can be expressed by different words in another.

The Bible was translated into many other languages before it was into English. The most important of these was Latin. Latin, you know, was the language of ancient Rome and the great Roman Empire. And when Christianity spread, as it did very early, to Rome and to all parts of the Empire, of course the Christians would not wait long before getting a Latin translation of the Bible.

A great scholar named St. Jerome, who lived about four hundred years after Christ, made a very famous Latin translation, called the Vulgate. It soon became the official Bible of the Roman Catholic Church, and still remains so. If you should go to a Roman Catholic priest to-day and ask him for a Latin Bible, this is the one he would give you.

The Bible in English.

The first translation of the Bible (the whole Bible) into English was made a little more than five hundred years ago by a great English scholar, named John Wycliffe. But it was slow work getting this translation to the people; for there were no printing-presses, and the only way to make copies was to write them with a pen. This method was expensive, too, well as slow.

About one hundred and fifty years after Wycliffe another great scholar, named William Tyndale, made a still better translation. And by that time printing had been invented, so that from then on copies of the Bible multiplied fast.

You would think that Wycliffe and Tyndale would have been greatly honored and praised and highly rewarded for rendering so great a service to the English people as translating the Bible into their language, would you not? Well, many persons did praise and honor them for it, but many others did not.

At that time the Roman Catholic Church held in its hands all the religious power in England, and did not want the Bible to be translated into the language that everybody spoke, and thus get to the people. And so it persecuted Tyndale and drove him out of the country, and finally got him put to death. Previously it had persecuted Wycliffe, too, when he made his translation; but he did not lose his life.

For a long time after Wycliffe and Tyndale there were cruel laws condemning men to prison for reading the Bible in an English translation. The priests wanted to keep it in Latin, so that nobody could read it except the learned. But after a while the unjust laws were repealed and persecution ceased. At last all the people became free to have Bibles and read them as much as they would.

Since Tyndale's day there have been a number of new translations, or rather revisions, of the Bible. But two are so much more important than the rest that we need notice only these.

King James' Version.

One is what is known as the Common Version, or King James' Version, or the Authorized Version. This is a revision which was made by a company of scholars in England about three hundred years ago, in the reign of King James I. (1611).

Since then nearly everybody in the English-speaking world has used it. Until within a few years past you could find no other, in pulpits or Sunday Schools or homes, or even in most bookstores. Look at your Bibles at home and all the Bibles you can find, and see if they are not nearly all of this kind.

The Revised Version.

The other version that I refer to is very recent. It is just coming into use. Some preachers read from it in their pulpits, and some do not. Some Sunday Schools have adopted it, and some have not. We have, because it is so much better than the old; and we may be sure that all Sunday Schools and churches will adopt it sooner or later. It is called "The New Revised Version." Another name is "The American Standard Version," or "The American Standard Revised Bible." Look at the back of your own copy and see which one of these names you find there. Turn also to the title-page of your Bible, read what it contains, and talk with your teacher about it, and see that you understand it all.

1. Copy in your note book 1 Corinthians xiii. 1 and 13 according to the Revised Version.
2. Copy the same according to the Common or King James' Version. What are the differences?
3. Write in your note book the title of the Epistle to the Hebrews as given in the Revised Version.
4. Write the same as given in the Common or King James' Version. What is the difference?
5. Write in your note book Luke iii. 4-6, exactly as given in the Revised Version, showing the poetical form.
6. Write the same as given in the Common or King James' Version, showing the prose form. Notice the difference.

XII. Review.

We have now reached the end of the first division of our year's work. We said at the beginning, you remember, that our year's lessons would be divided into three parts, as follows:

Part One. Little Journeys among the Books of the Bible.

Part Two. Studies of the Bible Country and People.

Part Three. A Horseback Tour to visit the Famous Places of the Bible.

Having finished our Little Journeys among the Bible Books, I am sure we ought to spend one lesson in seeing just what we have learned, before going on to Part Two. So our lesson to-day will be a review.

You know our main object from the start has been to learn how to find things in the Bible. It was hoped that, before we got through Part One, we would know the name of every book, what kind of a book it is, and just where to look for it, so that we could find it as quickly as we can find New York or Chicago on the map of the United States, or as we can find a word in the dictionary.

The Disgrace of being Ignorant of the Bible.

Think how ashamed we would all be if, looking on a map to find New York, we did not know whether it was on the Atlantic Ocean or the Pacific, or if, in looking in the dictionary for a word beginning with "A," we didn't know whether to turn to the beginning of the dictionary or to the end.

Don't you think we ought to be equally ashamed not to know where in the Bible to look for the Psalms and Exodus and Isaiah and the other books, or for David and Solomon and Jesus and the other great characters?

The Jewish Bible and the Christian Bible.

In our journeys through the Bible to discover what it contains, we found, first of all, that it is divided into two parts, the Old Testament and the New. The Old Testament alone is the sacred book or Bible of what people? How, then, does our Christian Bible differ from the Bible of the Jews? Would it seem proper to call the Jewish religion the mother of Christianity?

"Jews," "Israelites," and "Hebrews."

In speaking of the people of Palestine, we sometimes call them "Jews," sometimes "Hebrews," sometimes "Israelites," and sometimes the "People of Israel." By these different names do we mean different peoples? No, these are only different names for the same people. And yet the name "Jews" is a comparatively late word, and, to be accurate, we should apply it to the people only in their later history. We *may* properly call them Jews at the time of Jesus: indeed, we may give them this name from the time of their return from captivity on down to our own time. But before the captivity the name should not be given them. In the earlier times of Moses and David they should be called Hebrews or Israelites, or the People of Israel.

Some Questions.

In searching through the Bible, we found the volume to be really a little library. How many books did we find it to contain? How many in the Old Testament? How many in the New?

Are most of the books in prose or in poetry? How many are in poetry? Tell the names of two.

Tell the name of the first book in the Old Testament. Of the last. Of the first in the New Testament. Of the last.

In which book do we find the stories of the Creation of the World and of the First Man and Woman? In which the story of the Flood? In which the stories about Moses? In which those about David? In which those about Daniel?

Some of the books of the Bible are in pairs; that is, there are a first and a second book with the same name. In the

Old Testament 1 and 2 Kings are such a pair. Tell the names of another pair in the Old Testament. Tell the names of a pair in the New Testament.

We have found that four books in the New Testament are biographies: which are they?

We found one Bible writer who wrote a good many Epistles, or Letters. What was his name? Name a writer who wrote only one Epistle. Name another who wrote two.

In which Testament is the book of Ezekiel? In which Galatians? In which Mark? In which Ezra?

Is the book of Proverbs poetry? Is the Song of Solomon? Is the Psalms? Is Matthew? Is Acts?

Questions whose Answers should be Written in the Note Book.

1. Was Moses a great lawgiver, or a great general?
2. Was Joshua a great general, or a great poet?
3. Who seems to you the greatest man mentioned in the Old Testament?

4. Write in your note book the name of some woman mentioned in the Old Testament.

5. Some woman mentioned in the New Testament.

6. Some boy or girl mentioned in the Bible.

We said we wanted to learn to find the books of the Bible quickly. Anybody, you know, can find them by turning over the leaves long enough.

7. Now see how long it takes you by the watch or clock (teacher note the time) to find Proverbs. Set down the time in your note book.

8. How long to find Exodus. Set down time.

9. How long to find Job. Set down time.

10. How long to find Romans. Set down time.

11. Now try a different plan. See which member of the class can find the book of Luke first. Write in your note book the name of the victor.

12. The book of Jeremiah. Write name of victor.

13. The book of Judges. Write name of victor.

14. The Epistle to the Hebrews. Write name of victor.

Now a very important matter to close with. The names of such pupils as have committed to memory the titles of the books of the Bible, so as to be able to repeat them in their right order, without mistake, have been handed to the superintendent. He will read them before the school to-day. May we not expect that the name of every scholar will be read?

PART TWO.

STUDIES OF THE BIBLE COUNTRY AND PEOPLE.

XIII. First Glance at Palestine.

During the past twelve weeks we have been making "Little Journeys among the Books of the Bible," trying to discover everything in the Bible we could. We have done this partly because the Bible is so very important that everybody ought to be well acquainted with it, and partly because we want to get ready for our "Horseback Tour" through Palestine, which we shall take by and by.

To-day we begin a second twelve weeks of work. It will be very different from the other, but I hope will be quite as interesting. We may call it

Studies of the Bible Country and People.

During these twelve weeks we are going to imagine ourselves in Palestine, observing all the strange sights, studying all the curious and interesting things that we are able to find. We are going to try to learn how the country looks, how the houses appear, how the people live, what they do, how they dress, what they eat and drink, how they travel, what boys and girls do, whether they go to school or not, what games they play, and a great many other new things.

The Land.

Where is Palestine? Is it in Europe or Asia or Africa? Is it a large country or a small one? I think you all study geography or else have studied it. So turn to your map of Asia, and look in the extreme west, in the Turkish Empire,

close to the eastern end of the Mediterranean Sea, and see if you can find a very small country named Palestine. Now turn to your map of the Turkish Empire in Asia, or Turkey in Asia, and see if you can find it there. It seems very little and insignificant compared with the other great countries around it, does it not? But is size always a true measure of value, do you think? A diamond is very small, but it might be worth as much as a great mountain. What other little things can you think of that are very valuable? Many little countries are very important. Ancient Greece, you know, was very small, but it did more for literature, for art, and for civilization than any other country in the ancient world. England is small, but it is more influential in the world than some other countries ten times as large. New England is small in size, but it has produced many great men, and that is the measure of a country's greatness.

So, then, we are not troubled because Palestine is small. It has produced very great men (tell the names of some of them), and it has given to the world two noble religions, Judaism and Christianity. For these reasons it has as important a place in history as any country in the world.

The Inhabitants.

When we go to Palestine and begin looking about, what kind of people do we find? Any Americans? Yes, we find the American consul, a man whom our government keeps there to look after American interests, and a few others who are there in business or as missionaries or as travelers. Do we find any English people, or French or German? Yes, a few of each, but only a mere handful in all.

Do we find all the people to be Jews? This is perhaps what we would naturally expect, but it is not the fact. We do find many thousands of Jews there, but they are not a majority. Indeed, they are only a relatively small minority. Though Palestine is the native land of the Jewish people, the land where Abraham and Isaac and Jacob and David and Solomon and Jesus lived and where their sacred scriptures were written, yet for eighteen hundred years it has not been in the possession of the Jews. Why? Because soon after the time of

Jesus the Romans, who had conquered the country, drove them out and destroyed Jerusalem; and since then the land has been governed by foreign rulers who would not allow them to return.

Do you not think it would be a bitter experience for us to be banished from our native land as the Jews have been from theirs? It is good to know that the Turkish government, which rules the country, has lately been growing more liberal, and now permits Jews to enter Palestine somewhat freely, and to make homes there.

The Language.

If the most of the people we find now in Palestine are not Jews, what are they? Some of them are Turks, but the great majority are Syrians and Arabs, the same kind of people that inhabit the neighboring countries of Syria and Arabia. (Find these countries on your map of Asia.) What color are these Syrians and Arabians? White. To what race do they belong? To the same general race as the Jews. What language do they speak? Hebrew? No, they speak Arabic, but that is a language closely related to the Hebrew.

Shall we, then, hear no English spoken in Palestine? We shall hear a little in the cities, also some French; but most of the people in the cities and all in the country places will speak Arabic only.

Of course, that means that we must everywhere have guides and interpreters. How strange it will seem not to be able to talk with the people we meet! And yet I think it will be great sport to travel about on horseback, sleeping at night in tents, and having a bright, intelligent Arab "dragoman," mounted on his fine Arab horse, to interpret for us, to explain things to us, and to conduct our party everywhere.

Shall we meet many travelers as we go about Palestine? At some periods, particularly near Easter, we shall meet a great many.

The "Holy Land."

We sometimes call Palestine the "Holy Land." What does that mean? It means that the Jews of the whole world regard it as a Holy Land or Sacred Land, because it is the land

of their ancestors, and especially because it is the land from which their religion and their sacred scriptures came.

It also means that the Christians of the whole world think of it as a Holy or Sacred Land because the Christian Bible (our Bible) was written there and because Jesus lived there. And, if Jews and Christians think of Palestine with peculiar affection, as a land very sacred and dear to them, surely it is not strange that a great many, both Christians and Jews, should want to visit it, and see the places connected with its history, just as we in America, you know, like to go to Longfellow's house in Cambridge, and see where our beloved poet lived, and to Mount Vernon, and see the home and grave of our honored Washington, and to Philadelphia, and see the old Independence Hall, where the Declaration of Independence was proclaimed to the world.

We are not surprised, then, are we, to find thousands of both Jews and Christians visiting Palestine as a Holy Land?

So far I have given you nothing to put in your note book. Please write there all the names of the books of the Old Testament in their correct order without looking once in the Bible.

A Scrap Book.

One thing more before we come to the end of our lesson. I want to suggest something which, I think, will interest you all and also your teacher. I hope, too, that it will interest your parents. Would you not like each one to make a Bible and Palestine Scrap Book? I mean a scrap book filled with such Palestine and Bible pictures and such interesting reading matter as you can find in papers and magazines, or as you may be able to get from other sources. I think you would all enjoy making such a scrap book, and it would be something which you all would like to keep. Talk with your teacher about it, and perhaps with your parents. In the next lesson I may have something more to say on the subject.

XIV. Holy Lands and Pilgrimages.

In the last lesson we talked about Palestine as a Holy Land. Why do the Jews regard it as a Holy Land? Why do Christians?

Other Holy Lands.

Are there other "Holy Lands" in the world besides Palestine? Yes, the Buddhists have their Holy Land, which is that part of India where their great and beloved teacher, Buddha, lived. The Hindus of India have their "holy city," Benares, and their "sacred river," the Ganges; and the Mohammedans have their "sacred city," Mecca, in Arabia.

Pilgrimages.

All these different peoples think it a great thing to make visits to these holy places. They call these visits pilgrimages.

Buddhists often travel thousands of miles, from China or Japan or other countries, to see the places in India where their great Buddha preached; Hindus in large numbers travel hundreds of miles on foot to bathe in the Sacred Ganges or to pray in the temples of Holy Benares, because they believe that thus they may win the favor of their gods; and Mohammedans gather together in companies and travel in great caravans over the long weary desert road leading to Mecca, to pray there, because this is the command of their religion.

Pilgrimages to Palestine.

Do Christians make pilgrimages to Palestine? Yes, in all the centuries, back almost to the time of Christ, we find great numbers of Christians, sometimes thousands and thousands, making their way to Palestine on pilgrimages, from almost every part of the world.

This practice continues still, and, if we are in Palestine about

Easter time, we shall meet thousands of Christian pilgrims, from many countries, but especially from Russia. Many of them have traveled for months on foot, living on the coarsest and cheapest food, and often sleeping outdoors at night, in order to gratify the dearest desire of all their lives, that of visiting the Holy Land where Jesus lived and died.

Very soon after their arrival they go to the village of Bethlehem to see his birthplace, and there they purchase small mementoes to carry home, perhaps a string of beads or a little olive-wood cross. Then they go to the great city of Jerusalem to see the place where he was crucified, and there they buy other mementoes, perhaps a candle to burn on a little altar at home. They are also very sure to go to the river Jordan where Jesus was baptized. There they bathe in the sacred river, and get a little bottle of Jordan water to take back home as "holy water," perhaps to be used by the village priest for religious purposes.

Many Kinds of Pilgrims.

We must not think that it is only poor people or ignorant people or superstitious people who like to make pilgrimages to Palestine. Large numbers of learned men and scholars go there because they can learn so much in Palestine, and very distinguished people of all kinds go there. General Grant, after he had been President of the United States, visited Palestine; so did King Edward of Great Britain, when he was a young man; so did the Emperor William of Germany a few years ago.

Our Pilgrimage.

Shall we call our visit to Palestine a pilgrimage? I think we may. It will not mean to us just the same that the pilgrimage of the poor superstitious Russian peasant means to him, but I think something better. It will mean to us much the same that President Grant's visit there meant to him. Think of actually seeing the places where King David and King Solomon and Jesus lived! Think of standing on the very spots where the Sermon on the Mount was preached and where Jesus was crucified!

Surely, after we get back, we shall always think of Palestine as not only a very interesting land, but as in a very true sense a "sacred" or "holy" land.

The Crusades.

I wonder if any of you have ever heard or read about the Crusades. They were the greatest pilgrimages to Palestine ever known, but they were military pilgrimages, made up of soldiers who went there to fight, not peaceful pilgrimages, as all ought to be.

About 800 years ago a great excitement arose in Europe and spread everywhere over the fact that Palestine was ruled by Mohammedans. The Pope at Rome declared it ought to be ruled by Christians, and he called upon the kings and nations of Europe to raise great armies and drive out the Mohammedans, "infidels" he called them. Accordingly, great armies, of scores of thousands of men, were enlisted and led away by kings and distinguished generals to Palestine, many hundreds of miles distant, some of the armies marching by land, through terrible hardships, and some going in boats across the great Mediterranean Sea, with hardships not less severe. But, alas! thousands of those who set out with high hopes never reached Palestine at all, but fell sick and died by the way or were drowned in the sea. Those who reached the Holy Land found most trying and terrible experiences awaiting them. They had to besiege strong walled cities, fight fierce battles, in which sometimes they were victorious and sometimes defeated, and undergo great sufferings and privations.

Results of the Crusades.

The First Crusade accomplished so little that it had to be followed by others and still others. Many new armies were enlisted, and the wars dragged on and on for almost 200 years. The cost in money was enormous, and the loss of life was terrible. Jerusalem and a part of Palestine were conquered by the Christians, and a small Christian kingdom was set up; but it lasted only a little while. Soon the Christians were driven out, and all Palestine was in the hands of the Mohammedans again.

Traces of the Crusaders still found in Palestine.

You must all try to remember about these Crusaders, because, when we begin our horseback tour up and down Palestine, we shall find many traces of them. Although they were eventually driven out and compelled to go back home to Europe, yet they remained in Palestine long enough to make some permanent impressions. They built fortifications, city walls, great castles, and especially churches, many of which were so solidly constructed of stone that they remain unto this day, some in ruins, but others almost as perfect as when first built, and we shall often come upon them as we go about the land.

Questions.

I suppose that all those hundreds of thousands of crusading soldiers thought they were doing God's service and honoring Christ by setting out to fight and destroy the Mohammedans. Were they right? Does God care only for Christians? Does he not care for Mohammedans and everybody else? Is Christ best honored by war, or by peace? By destroying men's lives, or by saving them?

1. Jesus said, "Blessed are the peacemakers." Find this beatitude, in the fifth chapter of Matthew, and write it in your note book.

Did Jesus ever say, Blessed are the war makers? Do you think God ever wants men to engage in bloody and cruel wars (all wars are bloody and cruel) unless they are compelled to do so?

2. What is the sixth commandment? Find it (Exodus xx. 13) and write it in your note book.

Let us hope that there will never be any more Crusades or war pilgrimages to Palestine, but that all pilgrimages in the future may be those of peace.

We were going to talk more to-day about a Bible and Palestine Scrap Book, but our time is gone, and we must wait until next Sunday.

XV. A Land that Changes and yet Never Changes.

Before taking up our main subject to-day, I want to talk a little more about Crusades. In our lesson last Sunday, regarding Pilgrimages and Crusades to Palestine, one Crusade had to be omitted for want of time. But I think it will seem to you the most interesting of all, because it has to do with boys and girls. Can you imagine girls and boys as Crusaders?

The Children's Crusade.

Well, in the old times of seven hundred years or so ago, when Europe was sending her crusading armies of men to the Holy Land, there was also a great "Children's Crusade." History tells us about it. Foolish and fanatical preachers of France and Germany preached to the children and filled their minds with the idea that they ought to go to Palestine as Crusaders and recover the Holy Sepulcher (the tomb of Jesus). So much excitement was created that many thousands of boys and girls (we are told 50,000) started on the long journey. They marched to the Mediterranean Sea to take ships there for the Holy Land, expecting (as they had been told) that God would work wonderful miracles to carry them safely across the sea, and would fight for them so that they might defeat the Mohammedans in Palestine and get possession of Jerusalem and the Holy Sepulcher.

How the Children's Crusade Ended.

But it was not very long before they found that they had been cruelly deceived. God did not work any miracles in their behalf. After weary wanderings and bitter hardships, some of the deluded children made their way back to their homes; but many never returned. Two shiploads of them sank in the sea, and all were lost; and two other shiploads were taken

by cruel traders to Egypt, and there sold as slaves. So the Children's Crusade, which started with such great expectations and enthusiasm, ended pitifully and sadly enough.

All this shows us, does it not, how much harm may be done by religious ignorance, superstition, and hatred? Surely, an intelligent and good religion would never have sent these children away on such a dangerous, foolish, and wicked mission, would it?

A Children's Crusade of Peace.

May we think of our excursion to Palestine as a Children's Crusade? Well, at least, ours will be a Crusade not of war but of peace, not of hatred, but of good will. We shall find the people of Palestine mostly Mohammedans still, just as they were 600 or 700 or 800 years ago, when the old-time Crusaders went there to fight them; but they will be as kind to us as if they were Christians, and we shall discover that they worship the same God whom we worship, they respect and honor Abraham and Moses and other Bible characters almost as much as we do, and they think of Jesus as a great and good prophet and teacher.

Life in Palestine To-day a Mirror of the Life of Bible Times.

We are ready now to study our main subject, "A Land that Changes and yet never Changes."

We want to learn all we can about life in Palestine in Bible times, which means in Abraham's time, 4,000 years ago, and in David's time, 3,000 years ago, and in the time of Jesus, nearly 2,000 years ago. How can we do it?

By studying life in Palestine to-day, do you think? Yes, that is the best possible way. Why? Because, in spite of all the changes of these thousands of years, the customs, the habits, the dress, the modes of life of the people, remain to so large an extent unaltered.

Palestine Contrasted with Western Lands.

Suppose we should study life in America to-day for the purpose of finding out what kind of life was lived here 2,000 or 3,000 or 4,000 years ago, do you think we should learn much? Why not? Because the conditions of life here have changed

in almost every possible respect. Even in Europe the changes have been so great that we cannot learn much about very ancient European modes of life by studying present modes of life.

But in Palestine it is different. There all the changes in governments, all the changes wrought by wars, all the great changes of every kind that have swept over Palestine since Jesus lived or since Abraham first came upon the scene, have affected the lives of the people only very little indeed.

Reminded of Bible Scenes.

The cities and villages of Palestine everywhere look essentially the same as they did in the days of Jesus or Abraham. The farmer ploughs his ground with the same kind of crude wooden plough that was used in the time of Samuel. Wheat and barley are ground into meal, for bread, by means of a flat stone turned round and round upon another stone by two women sitting on the ground just as in the days of Sarah and Rebekah and Rachel; shepherds tend their flocks on the hills just as David when he was a boy tended his father's flocks on the hills near Bethlehem; and boys throw stones with slings just as David did when he fought with Goliath.

Women go to wells and springs for water and carry it home in earthen jars or bottles on their heads just as Mary, the mother of Jesus, used to do in Nazareth. People dress essentially the same that they have done from earliest historic times, cook essentially the same, eat the same kinds of food, wear the same kinds of ornaments, and have the same manners and customs.

So you see that the best of all possible ways to find out about the life lived in Palestine in the days of Jesus and David and Abraham is to go there and see the life now.

This is what makes traveling in Palestine to-day so interesting. Everything we see reminds us of something we have read about in the Bible.

What We Imagine.

As we approach Jerusalem, we almost imagine that we shall see the chariots of King Solomon somewhere. As we walk in the country and see a venerable old man, we can hardly help

wondering whether it is not Abraham. As we turn a corner round a great rock or a hill, we say to ourselves, "What if we should meet here the stern prophet Elijah!" As we wander on, it seems as if we ought to meet Isaac or Jacob with his flocks, or Joseph with his coat of many colors, or Ruth glean-
ing in the field, or David with his sling or his harp. As we see a company of persons resting under the shadow of a great tree, we almost think it must be Jesus and his disciples.

Questions.

It is time now for some questions, to be answered in your note book.

We have referred to a number of scripture characters. Let us see if you know where in the Bible to find them.

1. In what books are the stories about Abraham, Isaac, Jacob, and Joseph?
2. In what book the stories about David and Solomon?
3. In what those about Jesus and his disciples?
4. Of what very distinguished men of the Old Testament were Sarah, Rebekah and Rachel the wives?

The Bible and Palestine Scrap Book.

We must talk a little about our suggested scrap book before closing. What do you think about it by this time? What does your teacher think? What your parents?

If you have decided, each one, to make such a book, it would be well to begin soon. Doubtless your teacher and parents will give you good suggestions in getting started; and you can help one another. Look out in every direction for information about Palestine and for pictures of Palestine places and Bible characters and scenes. Your scrap book should be strong. Paste the pictures and reading matter in carefully and well. Do not put in long articles. You can get pictures from illustrated papers and magazines, from circulars sent out by conductors of tourists' parties, and perhaps from relatives or friends who have traveled in Palestine.

XVI. How do People Travel in Palestine?

Of course I do not mean by this question, How shall we travel? It is understood that, when we set out on our camping tour to visit the famous places of the land, we shall go on horseback.

But how do people generally travel? Are there any railroads? Yes, two or three short and rather poor ones, built only recently. Are there any electrical lines? If not, probably there will be one or more soon. But neither railways nor electrics reach many places.

Are there carriage roads and carriages? A very few, connecting some of the most important towns, that is all. On these roads one will see a few wheeled vehicles, but only a few.

How, then, do people travel in Palestine? Just as they have done for hundreds and thousands of years, and just as people used to travel in this country in a very early day before there were roads; namely, either on foot or on the backs of animals.

Talk with your teacher about the times when people in America and Europe did nearly all their traveling on horseback or on foot.

It is not an unusual thing at all to see persons in Palestine setting out on foot for a journey of several days. Would you like such journeys?

If animals are used for travel, what kinds?

Horses are used some, mainly by wealthy persons, by officials, and by travelers from Europe and America. Mules are used considerably, especially for carrying heavy loads.

Donkeys.

But the animals most used for riding purposes and to carry burdens are asses or donkeys. You see these everywhere. They are so small that you wonder what they can be good for.

But a donkey will quite easily carry a large man,—a man so tall that his feet will almost touch the ground. Indeed, I have seen a little donkey carrying a man and woman, or a woman and two small children.

When Joseph and Mary, the parents of Jesus, made their journey from Nazareth to Bethlehem just before Jesus was born, how do you think they traveled? I have no doubt that they had a donkey, which carried Mary, and that Joseph walked, very likely leading the donkey.

And then, later, when they had to fly into Egypt to save the little boy from being put to death by the command of cruel King Herod, I have no doubt that they made this journey in the same way,—Joseph leading the donkey, and Mary and the baby riding.

1. The first of these stories, that about going to Bethlehem, is found in the second chapter of Luke; which verses? Write the answer in your note book.

2. The second is found in Matthew, second chapter; what verses? Write answer in note book.

If you want to know how common and useful donkeys are in Palestine, just take your stand any morning outside of one of the gates of Jerusalem, and watch the long rows of patient little animals coming along the road bringing produce to market, the bundles on their backs often much larger than themselves. This one is carrying wheat or barley; this, artichokes or onions; this, wood—the branches or roots of old trees—for fuel; this, flowers; this, butter or curds.

Camels.

We see still another kind of animal on the roads in Palestine, which is more curious than the donkey. It is the camel. Did you ever see a camel? Did you ever ride one? The camel lies down for you to get on. When he rises, he will pitch you off if you do not cling to the saddle. When he walks, or trots, it seems to you at first that the motion will break your back. But soon you get used to it.

For making long journeys, where desert regions have to be passed through, and especially where goods and merchandise have to be transported great distances, camels are indispen-

sable. You know they can go without water and food longer than any other animal. Ask your teacher why.

Camels are very strong. How large a load can they carry? A common load is 500 or 600 pounds, but sometimes they carry 700 or 800 or even 1,000 pounds,—more than twice as much as a horse or mule.

There is one kind of camel that is very swift, the dromedary. It can travel eight or nine miles an hour, and keep it up day after day. How fast can a horse travel? How fast can a man walk?

Caravans.

You have all read about caravans. Palestine is a land of caravans, as it has been for thousands of years.

When we meet a caravan, we must get out of the way, for the camels are rather stupid and not at all accommodating creatures. They would not at all mind stepping on us, or hitting us with the big load that is apt to extend out far on each side of them as they walk. So we move into a sheltered spot on one side, and watch the long and queer procession until it has passed and receded into the distance, and then we say, "Well, that was a sight to remember. It makes us realize how far we are from home,—that we are not in America or even in Europe, but in strange, far-off Asia."

The Bible often mentions camels. We read of Abraham, Isaac, and Jacob making long journeys. Do you think they rode on camels?

3. In the first chapter of Job we read of a man who owned 3,000 camels. Who was it? Write his name in your note book.

4. In Mark i. 4 we are told of a man who wore clothes made of camel's hair. Who was it? Write his name.

Palestine Roads.

A few words about the roads of Palestine. Really there are no roads except the few short ones already mentioned, connecting some of the larger cities. The rest are only foot-paths. Wherever we go in the land, we must use these, there is nothing else. Wagons or carriages on them would be useless.

Men on foot, horses, donkeys, mules, camels, all follow the foot-paths. And very curious these paths are,—crooked, winding and straggling about through fields, among growing crops, up and down hills, along sides of mountains sometimes so steep as to be almost impassable, along the dry beds of streams, through mud and swamps, across rivers where there are no bridges, over the roughest kind of rocks, among loose stones and boulders so thick that it is difficult to find a place to step, and then, again, through the most charming valleys. Such are the foot-paths, the substitute for roads, which one finds in Palestine.

And, now, does the want of roads frighten us and make us hesitate about going to Palestine?

I say no. I think all boys and girls will say no. It only adds to the interest of going. Who would want to travel there in Pullmans and electric cars and on macadamized roads, even if he could? We like better to find something different from what we have at home. If one is on the back of a good, sure-footed horse, what does he care if paths are rough? If one has to put up with a little hardship, that only makes the pleasure all the greater, does it not?

So let us be sorry for any boy or girl or man or woman who cannot have the pleasure of taking a horseback ride by these curious paths up and down Palestine.

XVII. Some Striking Features of Palestine.

What are some of the things that will strike us most as we travel about Palestine?

A Great Sea.

I think one thing that will surprise us will be the fact that Palestine is everywhere so near to a very large body of water. The great Mediterranean Sea stretches along one whole side of the land, on the west; and, because the land is not very large, we may almost say that all the people of Palestine can look out every day upon that vast and wonderful expanse of blue water, sometimes calm and peaceful and sometimes wild with storms, and that every night they can see the great sun sink into its waves as into a fiery bath.

Have you ever seen the sea? I mean the ocean. Have you ever ridden upon it? Don't you think it would be delightful to live in a land where you could have a great sea always in sight toward the west?

Do you wonder that the writers of the Bible often speak of the sea, and show that they are impressed by its beauty and grandeur?

1. Here are two poetical lines from one of the Psalms, about God's power over the sea, which please copy into your note book:

Thou rulest the raging of the sea;
And when the waves thereof arise, Thou stillest them.

Mountains.

I think we shall all be interested to find that Palestine is a mountain land. I do not mean that it is all mountains: in many parts there are hills and valleys, and in several parts plains of considerable size. But there are some mountains

in nearly all sections, and these make the land striking and picturesque.

It is particularly interesting to travel among mountains, there is so much fine scenery and one gets so many impressive views.

Did you ever see mountains? What ones? Did you ever see the Rocky Mountains in Colorado? If you were traveling in Colorado you might easily think you were traveling in Palestine only for the fact that the Colorado mountains are so high.

Did you ever see the White Mountains in New Hampshire? They differ from the Palestine mountains in being somewhat more covered with trees. The bare mountains of Palestine and of many other Oriental lands ought to be a warning to us. Is there danger of the White Mountains or any other mountains in America being stripped of their forests? Do you think there ought to be laws to protect the forests on all mountains? Why?

Mount Washington and Mount Hermon.

What is the highest mountain in New England? There is no mountain in Palestine so high as Mount Washington; but just beyond the northern border of the land there is a great mountain called Mount Hermon, which lifts up its shining crown of snow and ice more than 9,000 feet into the sky, so that it can be seen from all over Palestine. Is that as high as Mount Washington? How high is Mount Washington?

With so many mountains in and around Palestine we need not wonder that the Bible writers mention them often, even more often than they do the sea.

2. Read Psalm cxxv. and copy these lines from it in your note book:

As the mountains are round about Jerusalem,
So Jehovah is round about His people.

A Year with Only Two Seasons.

In most parts of this country we have a year with four distinct seasons, spring, summer, autumn, and winter, with rain distributed throughout all of them. But in Palestine there are really only two seasons, summer and winter, or a dry season and

a wet, the former lasting from about April to October or November, during which there is almost no rain, and the latter extending from October or November to April, in which almost the entire rainfall of the year comes.

Can you think of any part of the United States where the year is divided in this way, into a wet and a dry season? How about California?

Cold in the Mountains, Warm in the Valleys.

Some parts of Palestine have a temperate climate much like that of Pennsylvania, Ohio, or Nebraska, while others have a semi-tropical climate, much like that of Florida or Cuba. This, of course, is because of different elevations. Up in the mountains or high hills the climate is pretty cold; down among the lower hills or on the plains it is mild; and away down still lower, in the very deep valley of the Jordan, it is hot. Can you tell why it is that temperature changes with elevation?

Did you know that Palestine has the deepest valley in the whole world? Yes, the Jordan valley is such: it is 800, 1,000, and in one part 1,300 feet below the level of the ocean. Think of that! In such a valley, of course, the weather is very warm, even in winter, and in summer it is like an oven.

Lot's Wife and the Pillar of Salt.

I think you know the strange old Bible stories, do you not, about the cities of Sodom and Gomorrah being destroyed by fire from heaven and about Lot's wife being turned into a pillar of salt? Well, it was here, in this valley, that these events were supposed to have happened. Would you like to visit this strange valley? We shall do so by and by. Do you think you will look for the pillar of salt?

3. Find the two chapters in Genesis in which the stories about Sodom and Gomorrah and Lot's wife are told, and write in your note book which they are.

Cities and Villages.

In Palestine, cities have walls around them. Why? Did you ever see a city with walls?

Most Palestine cities are built on the tops of hills or on the spurs of mountains. Can you think why?

In Palestine nobody lives in the country. All live in cities and villages. Strange as it may seem, even the farmers live in villages. Can you imagine the reason?

Vineyards and Orchards.

Palestine is a land of vineyards. In some parts they are small, but in others they are large, and remind one of the great vineyards of California, France, and Italy.

Palestine is a land of olive orchards and fig orchards, and in some parts of splendid orange orchards. I think you will find that the oranges of Palestine are as sweet and delicious as any grown in California or Florida.

Shepherds and Caves.

Palestine is a land of shepherds. You see shepherds with their flocks of sheep and goats everywhere you go.

Palestine is a land of caves. Nearly all the hills and mountains are rocky, and in these rocks are numberless openings of all sizes, some large enough for a wolf to creep into, and others to hold hundreds of people. These caves have been used for all sorts of purposes, as dens for wild beasts, hiding-places for robbers, homes for hermits and for poor people, shelters for shepherds, folds for sheep, places of worship, and places of refuge for soldiers in war. Did you ever explore a big dark cave? Perhaps you may have a chance to explore one of these Palestine caves by and by.

XVIII. Curious Little Villages.

We have found that Palestine is a land where nobody lives in the country, where all the people live in cities (usually small cities) and villages. Why? For safety.

We have found, too, that many of the villages and cities are built on the tops of hills, sometimes very high and steep hills; and many are or have been surrounded with walls. Why? For protection.

Such protection is not quite so necessary now; but in the old times, when governments were very bad, when there were many savage wars, and when the people were always in danger from bands of robbers, it was a great source of safety to the people to have their homes high up on steep hills or mountain sides, and surrounded by strong walls. Of course sometimes cities had to be built in valleys; but in such cases it was necessary to build the walls higher and stronger still.

Are walls of any use now? Very 'little, if any. Why? Because now governments are somewhat better; there is less danger from robbers, and there are fewer wars. And then, too, if wars do come, walls cannot protect a city nowadays, because we have cannon that can easily batter them down, and nitro-glycerine and other explosives that can blow them up in an instant.

Do the people of Palestine continue to build cities with walls? No, the newer cities have no walls, and some of the older cities are letting their walls go to decay.

Would you rather live in a city with walls or without? Why? Do you think walls would hinder the business of a city? How? Do you think we would like to have any of our cities built on the tops of high, steep hills?

A Visit to a Village.

We want to study both the cities and the villages of Palestine: which shall we take up first? I think the best way will be to begin with the villages. So to-day we will visit a little unwalled village, and next Sunday we will visit a walled city.

Many villages have never had any walls, so far as we know. Why? Perhaps because they were so near to strong-walled cities that in case of danger the inhabitants could always run there for safety.

These little Palestine villages, which we find in all sorts of unexpected places, are curious enough. We must not expect them to be much like American villages, but that should only add to their interest. If we wanted to see nothing except what we have been accustomed to, we should stay at home.

How shall we get to our village? By a well-made carriage road? No, we must go by a crooked path through the fields and over the hills, which of course means that we must either walk or ride on the back of a horse or a donkey.

Appearance of the Village.

What kind of houses do we find,—large or small? Most of them are very small, usually containing only one or two rooms each.

Of what material are they built? Of wood? No, they are made either of stone—rather roughly dressed and roughly put together stone—or else of a sort of clay or mud.

How do the houses look? Well, first, of course each must have a door, so that the people can go in and out. Second, each has a window, for people must have some light; but windows are expensive, and so usually there is only one. And, third, each has what seems rather curious to us; namely, a flat roof. But these flat roofs are important, for people use them as places to sit; and delightful places for sitting they are, especially on summer evenings.

What are the streets? Generally very narrow and very crooked; and, I am sorry to say, as a rule they are not kept very clean, but are too often used as places for throwing refuse and garbage.

Do the houses have gardens? Not usually, though in some cases there are gardens, with vegetables, flowers, and olive, fig, and mulberry trees.

Inhabitants.

Who live in this village? Mostly farmers, who go out to their fields in the morning, work all day, and come home to the village in the evening.

Are there any people here except farmers? A few, but only a few. For example, there is one man who does the carpenter work of the village; another who shoes the donkeys, mules, and horses; another who acts as a butcher and has mutton or kid's meat to sell once or twice a week; and still another who has charge of the village oven, which the people are allowed to use to bake their bread.

Twice in the day the village is all astir. The first time is in the morning when the men go out to their work in the fields, which are often a long way off. The second time is at sunset, when all return from their labor. At sunset, too, the village cattle and donkeys, which have been out grazing all day on the neighboring common, are brought in for the night by the village herdsman.

Now, when work is finished and there is leisure, the principal meal of the day is eaten.

Important Events.

The great events of the day for the women are going morning and evening to the spring or well for water, where they meet the other women of the village and get a chance to hear and to tell the village news.

An event of not less interest to the men is their own coming together in the evening to learn the news and to discuss village matters.

So you see that life here is very simple. All the people of the village know one another and are interested in one another's affairs.

If any one goes away on a journey, it is a great event to the little community. When he returns, every one welcomes him back and is eager to know where he has been and what he has

seen. If a stranger comes to the village, that is a great event; everybody soon learns about it, and generally the stranger is treated with much courtesy.

If a baby is born, that is a great event. If there is a marriage or a funeral, that is so important that it is talked about for weeks and months.

If any one builds a new house, that is a most extraordinary event, which must be celebrated. All the neighbors come together to help him put on the stone roof, and the day closes with a feast and a great merry-making.

This is a picture of a Palestine village to-day. And I suppose it also represents pretty well hundreds and hundreds of villages in Bible times. Probably Nazareth, where Jesus lived, was not very different from this.

This shows us, does it not, that very great men may spring from very humble surroundings? Think how plain and bare and humble was the boyhood home of Lincoln. Do you think that Lincoln would have been any greater or better if he had been born in a great city or in a rich and costly home?

1. Write in your note book the name of the village mentioned in Matthew ii. 1.

2. The name of the city (village) mentioned in Matthew ii. 23.

3. In Matthew xxi. 17.

4. In Luke xxiv. 13.

Do you always bring your Bible to class? Do you always bring your note book? Be sure to bring both every Sunday.

I wonder if any of you are forgetting the names of the books of the Bible in their right order. Please repeat together the names of the New Testament books.

XIX. Walled Cities.

In our last lesson we studied a Palestine village. To-day we want to visit a walled city. So let us go at once to an old-fashioned city with walls, to see what kind of a place it is and what interesting things we can find in it.

Of course, the city has gates. These gates, which are big and heavy, are kept closed and locked at night. So we must not go too early in the morning, or they will not be open; and we must come out before they close at evening, or we shall get locked in.

Inside.

The first thing we notice when we get inside is how crowded everything seems to be. There are few open spaces, even very small ones; and of course there are no parks, for they would take up too much room. The streets are narrow, and the buildings of all kinds stand close to them. Indeed, in some places the buildings project quite over the streets, and the streets seem like tunnels, and are very dark. Two or three of the principal streets are paved with rough stones, but all the rest are unpaved.

There are no sidewalks. All the people walk in the middle of the road, making their way as best they can among donkeys and horses and camels. It is no easy task to avoid being run over or knocked down, especially by the great awkward camels whose big loads sometimes take up almost the whole way. Fortunately, there are no wheeled vehicles: if there were, we could not get along at all.

We sometimes think it pretty hard to dodge automobiles in America; but I doubt if it is any harder than to dodge Palestine camels in these streets. Which would you rather risk being run over by, a camel or an automobile?

But, if the streets are narrow and dark, they are also very crooked,—so crooked that we must be very careful or we shall get lost. Indeed, it is unsafe to attempt to go far without a guide. I have read of a street somewhere so crooked that, if one attempted to walk along it, he was liable to meet himself on the way. Do you think it must have been one of the streets in this city?

How the People Dress.

We are struck by many things that we see, they are so new and so different from what we are accustomed to. Perhaps the most strange sight is the dress of the people. The men, instead of wearing sombre black as most Americans do, dress in colors, often very bright colors. In place of coats and trousers they wear long, loose garments, which sometimes cause us to mistake them for women. On their heads, instead of black hats, they have soft cloth turbans or cloth hoods, of various hues, or else they have a kind of little red tasseled cap called a tarboosh, or fez.

The women also dress in loose flowing garments, which are quaint and picturesque, and sometimes much more artistic and beautiful (I think we have to confess) than some of the fashionable styles of women's dress in Europe and America. One thing, however, in the dress of a part of the women (the Mohammedans) we all unite in saying is hardly less than hideous. It is the way they have (I believe it is required by their religion) of covering the lower half of their faces with a very ugly cloth or veil.

Poverty and Wealth.

As we go about, we are struck by the number of beggars that meet us at every turn. Do you think we ought to give them money?

We soon begin to wonder if there are any rich people in the city, the exteriors of the houses all seem so plain and bare. But we soon learn that these exteriors in many cases are deceptive. Though most of the people are poor, and some very poor, yet by no means all are so. A house which on the outside appears very plain and old and dilapidated may be fin-

ished and furnished on the inside in the richest and most costly way, and may be the home of a man of great wealth. A very high and ugly old wall that we pass on going along the street may have on the other side of it, unsuspected by us, a splendid garden, with fruits and flowers and fountains, and, in the midst of these, a palace. Rich men like to hide their wealth from the public, thinking that thus it is safer.

The Bazaars.

Perhaps nothing in the city is so interesting as the markets and bazaars. Where are they? In a section by themselves. We must ask our guide to take us to them.

Here, in a network of narrow streets and cross streets, we find for sale every kind of goods and wares and products that the people want to buy. We need not go inside of any building in order to see goods or to purchase: all are displayed either out on the street or else in small rooms open to the street. A merchant sits in the center of his little wide open room or booth, with his goods piled up around him, and ready to hand us anything we want without getting up from his seat.

Names of Streets.

We need not ask the names of these streets: we can tell from the names of the things for sale. Here is the Bakers' Street, where all the bakers are selling their bread and cakes; there is the Apothecaries' Street, where medicinal herbs and perfumes are sold; and next is the street of the dealers in fresh vegetables, or grain, or wood, or cloth, or rugs, or jewelry.

The Street of the Goldsmiths is very interesting. Here we not only find many beautiful things for sale, but we see the nimble-fingered workers in gold and silver making ornaments for their customers while they wait. The goldsmith has his little brazier of charcoal, his little pair of bellows, his small anvil, his tiny hammers and tongs, all here, and, if you will just give him a small gold or silver coin, he will make it into a very pretty ornament for you while you wait.

We come to the Street of the Shoemakers. What will we find here? Plain black shoes like ours, made to cover the whole foot and ankle? Not exactly. Eastern shoes are slippers,

and they are of as gay colors as Eastern clothes. Those for women are mostly bright yellow, and those for men red. Would you like to have yellow or red shoes?

The Street of the Saddlers is gayer still. The people of Palestine like to adorn their horses, camels, donkeys, and mules with bright and showy trappings. A man's wealth and rank are supposed to be shown by the costliness of the adornments of the animal on which he rides. And so persons who wish to appear to be of importance are not unfrequently seen with saddles of crimson leather embroidered with gold, reins of crimson silk worked with threads of gold, silver stirrups, and rich saddle-cloths of every color of the rainbow. When we are ready for our horseback excursion, do you think our horses will be arrayed in such gorgeous trappings?

The Street of the Brass-workers shows a striking array of articles of brass,—platters, pans, trays, pitchers, basins, and vessels of many kinds, great and small,—all by their shining beauty tempting us to purchase them.

This is all we have time to find out to-day about Palestine cities. But we shall learn more by and by.

1. Write in your note book the names of the two cities mentioned in Luke x. 30.

2. The name of the city mentioned in Matthew viii. 5.

3. That in Acts ix. 43.

4. That in 2 Samuel ii. 11.

Please repeat in their correct order the names of all the books of the Bible, first the Old Testament and then the New.

XX. On the Hills with the Shepherds.

Wherever we travel in Palestine, we see shepherds with their flocks; and they are very picturesque sights. We ought to be provided with pencils and paints, so that we may sketch some of them.

The Shepherd's Care for His Flock.

What does a Palestine shepherd have to do for his sheep? I can think of four things. Can you think of any others?

First, he must lead them every day to a place where they can get good pasturage. As soon as the grass is eaten up in one place, he must take them to another.

Second, he must find water for them. This is not always easy in Palestine, especially during the long dry summers, when for months there are no rains, and the streams dry up and even many of the springs fail. In such times of drought he may have to lead his flock away for miles to find water, or he may have to draw water for them with great labor from deep wells.

Third, he must watch the sheep carefully, to keep any of them from straying and getting lost. Sheep are rather stupid creatures, you know, and it is very easy among the hills and big rocks for some of them to get separated from the rest and wander away. To prevent this, the shepherd has to be all the while keenly on the alert. If he discovers that one is gone, he must search for it at once before it has strayed far. Generally, he finds it soon, but sometimes he has a long search; and possibly, before he can find it, it falls over a precipice and is killed or some wild beast devours it.

Protection.

The fourth thing the shepherd has to do is to protect his flock at night. Of course, night is the most dangerous time,

for robbers may try to steal some of the sheep or wolves or some other wild animals may come and try to kill them. So the shepherd every night gathers his sheep for safety into a fold.

What kind of sheep-folds do the Palestine shepherds have?

Well, some are caves in the rocks. A shepherd, having found a cave large enough to hold his flock, will build a rough stone wall across its mouth, putting into the wall a gate. Then into this cave-room he will gather his sheep when night comes, and fasten the gate.

Other sheep-folds are simply pens or enclosures surrounded by rough stone walls, out on the hillsides. These folds keep the sheep from wandering away during the night, but they do not protect them from robbers or wild beasts which may climb over the walls. So the shepherd sleeps on the ground in one corner of the fold, or in a little hut which he has built nearby, so as to be at hand in case of danger.

Would you like to live such an out-of-doors life as the shepherds do? Would you like to sleep alone in a cave, or in a little hut made of boughs, or under the sky with nothing above your head but the stars? And how about the robbers and the wolves? Do you think you would have courage enough to protect your flock against these?

Dog and Club.

Does the Palestine shepherd have a dog? Yes, usually. Is a wolf as likely to attack a flock at night if there is a dog near? Do you think a shepherd is safer if he has a dog? Why?

Is the Palestine shepherd armed? Yes, in a way. Does he have a gun? Perhaps he may have a very poor, old-fashioned one; but often his only weapon is a very strong and heavy club. One end of this club is small enough to be grasped easily, and the other end, which is larger, he has filled full of heavy nails and iron spikes, and thus has made it a weapon which, in his strong and well-trained hand, is very formidable. If he needs to, he can use it with terrible effect. You know, we read in the Bible that, when David was a shepherd, he at one time killed a lion and at another time a bear. I suspect it was just such a club as this that he had.

Close Relation between Shepherds and Their Sheep.

Shepherds become very intimately acquainted with their sheep and very much attached to them. They know every one from all the rest, and often can call each one by name. I have read of a Palestine shepherd who said that, if he were blindfolded, he could tell any sheep in his flock just by feeling of its head and face. Do you think you could tell your dog or cat or horse just by feeling of it?

Sheep become very much attached to their shepherds, so that they will follow them almost as faithfully as a dog follows its master. It is a very common sight to see a shepherd walking along a hillside with a long string of sheep at his heels. Sometimes he will have in his arms a young lamb too weak to walk, or on his shoulders a sheep that is sick or lame.

The kindness and affection of the shepherd to his sheep and lambs is often very beautiful. Do you know any boy or girl who has a pet lamb? A lamb makes a fine pet; though perhaps he isn't quite so fine when he has grown up to be a big sheep, especially if he butts.

The Bible.

I do not wonder that we find a good deal about sheep and shepherds in the Bible. Do you remember the story about the wicked man, Cain, who killed his brother Abel? Abel was the first man that we read of in the Bible who kept sheep. But after him we find many who did so, as Abraham, Isaac, Jacob, David, and others.

I wonder if you remember that the boy, David, was away on the hills taking care of his father's flock when the prophet Samuel came to his father's house to anoint David as king.

From shepherd boy to king is a long step, is it not? Well, I think it was because Samuel knew how faithful David was as a shepherd boy that he wanted him for king. Don't you think so?

1. There is one Psalm that we sometimes call "The Shepherd Psalm," because the first verse begins, "The Lord is my Shepherd." Which Psalm is it? It is one that we all think very beautiful. In a preceding lesson (number IX.) I asked you to mark it in your Bible, and to repeat it if you could.

See if you can repeat it now. Copy the first two verses in your note book, and commit them to memory, if you have not done so.

2. One of the most beautiful parables of Jesus is that of "The Lost Sheep." Do you remember it? It is found in Luke xv. 4-7. Mark it in your Bible, copy it in your note book, and all repeat or read it in concert in class.

3. Jesus calls himself "The Good Shepherd." He says that a good shepherd will even lay down his life for his sheep; but that a bad shepherd, a hireling,—what is a hireling?—will run away when the wolf comes. Find and read John x. 11-13. Mark the passage in your Bible and copy it in your note book.

XXI. In the Fields with the Farmers.

I wonder if you are all remembering that the most important thing we are trying to do this year is to become familiar with the Bible,—to learn to find things in it as quickly as in a dictionary. Can we do so yet? Before we begin our regular lesson to-day, let us test ourselves a little.

A Trial for All.

See how quickly all the class can find the book of Proverbs; note the time by watch or clock. The book of Leviticus; note time. Daniel; note time. 1 Kings; note time. Song of Solomon; note time. Jeremiah; note time.

Now we are ready for our lesson, which is about Farmers and Farming. We have found that all Palestine farmers live in villages, and we have had a glimpse of their village life; but we have not yet seen them at work out in the fields.

Good Times on a Farm.

Do you live on a farm? If not, I hope you have friends living on farms, whom you have visited. Did you ever ride on a load of hay? or gather apples in the orchard? or hunt for hens' nests in the barn? I have read a delightful book called "Jolly Good Times on a Farm": if it is in your Sunday-School Library, be sure to read it. I have no doubt that Palestine boys and girls, and men and women, too, have many jolly good times on their farms, although perhaps not just in our American ways.

Farm Animals.

What do Palestine farmers do? For one thing, of course, they have to take care of their animals. Their sheep are sent away to the hills in charge of shepherds; but besides sheep they have goats for milk and meat (kid's meat is thought to be very delicious), cows for milk, oxen for plowing and threshing,

donkeys, horses, and camels for riding and carrying burdens. These animals must all be supplied with pasturage and other food, and also with water and care, all the year around. Here, you see, is a great deal of work for men and women and children to do.

Did you ever take care of a horse, or drive cows to pasture, or milk cows? I don't think you ever milked goats. But, if you lived in Palestine, I am quite sure you would learn to do so, for there they use goats' milk even more than cows' milk.

Farm Crops.

Of course, another very important kind of work that farmers in Palestine have to do is raising their crops. Are these the same as ours? Let us see.

For bread they mainly raise wheat. Do we? For feeding animals they mainly raise barley. Do we? Can you tell wheat and barley apart when you see them growing in the field? Do you think the boys and girls of Palestine can?

In Palestine they raise millet, lentils, peas, and beans. Which of these do we raise in America?

They raise lettuce, cucumbers, melons, onions, garlic, and cumin. How many of these do we raise? How many of them can you tell when you see them growing?

Let us find out what work the farmer has to do in order to raise his crops.

Plowing and Sowing.

Of course, first of all, he has to plow his soil. Do you think he does it with a steam plow, as we do in some parts of America, or with horses, as we do in most parts?

No, he uses two oxen, or an ox and a donkey, or a camel, and sometimes we see the very funny sight of a donkey and a camel—one about half as tall as the other—harnessed together.

And as to the plow, what is that? It is something that either the village carpenter or the farmer himself has made; and it is very crude and poor. Let us hope that sometime he may have a better, then he can stir his soil more thoroughly and raise better crops.

Connected with the plowing comes the sowing of the grain. How is that done? The old way of sowing in America was

to scatter seed with the hand. Did you ever see a farmer sow grain in that way? The new way here is to use a grain-drill or seed-drill drawn by horses. Did you ever see farmers sowing their grain in this way? Which of the two do you think is the way of the Palestine farmer?

At what time in the year is plowing done in Palestine? In October and November. By the end of November it is finished, and the wheat and barley are sown. Soon the new grain springs up with its bright green; the winter rains water it; when the spring comes, the warm sun makes it grow fast and quickly reach maturity.

Harvest.

The harvest month in the warm valleys and plains is May, and in the cooler regions of the hills and highlands, June.

How does the Palestine farmer reap his grain? With a reaping machine drawn by four horses, as our farmers do in the West? No, he either pulls it up by the roots or else he reaps it with a hand sickle, as you know American farmers used to do less than a hundred years ago. Did you ever see a man reaping grain with a sickle?

It was a beautiful custom in Bible times to allow poor people to go into grain fields as soon as the reaping was done, and "glean," that is, gather up for themselves whatever grain might have been scattered or left. Do you think farmers in America are as kind to poor people as that?

Threshing.

After harvest comes the threshing. And the way it is done is curious enough. Did you ever see a steam threshing-machine, such as our farmers use? It is quite a sight. Boys and girls usually like to watch it. Into a few parts of Palestine such machines are beginning to be introduced; but in most parts they have never been seen, and threshing is still done as it was in the ancient days of King David.

Do any of you know how that is? Well, it is by making cattle and donkeys tread out the grain. A piece of level ground is found, perhaps three or four rods in diameter. This is cleared off and smoothed and packed down very hard. On this a thick layer of sheaves of barley or wheat is spread,

over which several pairs of oxen or donkeys are driven round and round and round, perhaps dragging a kind of heavy sled behind them, until the straw of the grain is broken to pieces and the kernels of wheat or barley are loosened from the heads in which they have grown.

When the threshing is finished in this way, then comes the winnowing,—a process by which the farmer utilizes the wind to blow away the broken straw and chaff, and leave the grain all by itself, ready for use.

I wish I could show you pictures of this curious old way of threshing and winnowing grain, and also of these strange old ways of plowing and sowing and reaping. Perhaps some of you can find such pictures, or perhaps your teacher can. Try. Such pictures will be good ones, you know, to put into your Palestine Scrap Book.

Besides taking care of their domestic animals and raising crops, Palestine farmers cultivate certain kinds of fruits. We will inquire about these in another lesson.

1. Find Deuteronomy xxv. 4. Read in class, mark in your Bible, and copy into your note book. Ask your teacher what it means.

2. Find Proverbs xx. 4. Read in class, mark, and copy.

3. Also Galatians vi. 7.

4. Also Matthew xiii. 3-8.

Also Matthew xiii. 24-30. This you need not copy in your note book.

XXII. Flowers and Trees.

Let all the members of the class hold up their Bibles and note books, to make certain that you all have brought them. Be sure never to forget them.

Before the lesson begins, let us have another short test to-day as to how expert you are getting to be in finding the books of the Bible.

See who can find first the Epistle of James. The Epistle to the Hebrews. The book of Ezra. Ecclesiastes. Lamentations. Ezekiel. Now for the lesson.

Flowers.

Are there many flowers in Palestine? Yes. If we take our horseback ride through the land in March or April, we shall be astonished to find everywhere such oceans of flowers.

Very early in the spring come the crocus and the sweet-scented narcissus. Do you know the crocus? Do you know the narcissus?

Of the many other flowers that appear later, I will mention ten. Notice carefully what they are, and think which ones grow in America.

(1) Daisies, (2) mignonette, (3) rose-pink cyclamens (prim-roses), (4) madonna flowers, (5) hollyhocks, (6) scarlet poppies, (7) crimson anemones, (8) yellow marigolds, (9) lovely iris flowers, and (10) blue lupins.

Which of the ten grow here? Which ones do you know so well that you can tell them when you see them?

Jesus talked about one kind of flower. Do you remember what it was? Find Matthew vi. 28, 29, read the two verses and mark them in your Bible. The verses are so beautiful that I think you had better commit them to memory.

Forests.

Are there forests in Palestine? Yes, a few, but not so many

as there used to be, or as there ought to be, for the people have foolishly cut so many of them down for lumber and fuel, just as we have done in this country. Sometime the world will be wiser, and then we shall have mountains and stony hillsides and rough places generally, in Palestine and America and every other country, used for forests.

Single Trees and Small Groves.

Although we do not find many forests, we do find numerous single trees, and quite a good many clusters of trees and small groves. Of course, these add much to the attractiveness and beauty of the country.

Are the trees of Palestine the same kinds we have in America? Let us see. I named ten flowers, so I will name ten trees. There are others, but these are the most important.

(1) The oak, (2) the willow, (3) the cedar, (4) the palm, (5) the walnut, (6) the almond tree, (7) the sycamore, (8) the poplar, (9) the terebinth, or turpentine, tree, and (10) the mulberry tree.

The oak is the most common. It is found in many parts of the land, sometimes in extensive groves. Do we have oaks in America? Can you all tell an oak tree when you see it?

Cedar trees are evergreens, and are tall and striking; but they are found only in the Lebanon Mountains. It was cedar wood that King Solomon brought from Lebanon to use in building the Temple and his own royal palace. Did you ever see a cedar tree? I think you have, but not the kind that the Bible tells about.

Willow trees you have all seen, have you not? In Palestine they grow by springs and streams of water. Do they here?

Do poplar trees grow in this country?

Do walnut trees? Did you ever go out into the fields and woods to gather walnuts? Do you think Palestine boys and girls have this kind of fun?

Palm trees grow in Palestine, but only in the low, warm valleys and plains. Did you ever see a palm tree?

Did you ever see a terebinth, or turpentine, tree?

Did you ever see a mulberry tree? There are many in Palestine, and more and more are being planted. Can you

tell why? Because their leaves are good food for silkworms; and silk production is becoming quite a Palestine industry. Did you ever see a silkworm, or a cocoon?

Fruit Trees.

Are there apple, pear, and peach trees in Palestine? A few; but they do not do as well there as in this country.

Are there orange, lemon, and banana trees? Yes, in the lower and warmer parts, but not in the higher regions. These fruits, you know, require a warm climate; and a large portion of Palestine, being elevated, is too cold for them. However, down by the Mediterranean Sea, near Joppa, we shall find splendid orange orchards, and we shall be able to buy oranges to eat as fine as any from California or Florida, and very cheap.

Fig and Olive Trees.

But the main fruits of Palestine are figs, olives, and grapes. These, you know, are mentioned in the Bible over and over again; and we shall find fig orchards, olive trees, and grapevines wherever we go.

Did you ever see fig trees? In what part of the United States do they grow? Are you fond of figs? If you are, you can have all you want in Palestine. They are a very important article of food among the people there.

Did you ever see olive trees? Olives, you know, are used both for eating and for making olive oil. In Palestine people eat "bread and olives" almost as commonly as we eat "bread and butter." Do you like olives?

Vineyards and Grapes.

Palestine is a great grape country. In many parts we shall find splendid vineyards. Some of the grapes are used for eating fresh, some for drying and making raisins, and some for making wine.

In nearly every large vineyard we see what seems to us a strange sight. It is a watch-tower, or tower of stone built high enough so that persons standing on the top can see over the whole vineyard. What is it for? As its name suggests, it is a place where the owner can keep watch or guard against intruders (that is, against persons who may want to steal), and also against jackals and wild boars which are very fond of

grapes and make terrible havoc in a vineyard, if they get in. In the Bible we read about watch-towers in vineyards, and to-day we see them just as in Bible times.

The grapes of Palestine are so very large and sweet and delicious that, if we are in the country at the grape season, we shall greatly enjoy them.

Now we must have something for our note books.

1. In Matthew vii. 16-19, Jesus uses grape-vines and fruit trees to teach a good lesson. Find the passage, read it in class, mark it in your Bible, and copy it into your note book at home.

2. In Genesis viii. 10, 11, we read that, when Noah sent a dove out of the ark to see if there was yet any dry land in the world, she came back bringing in her mouth a leaf from some kind of a tree. What kind was it? Write the answer in your note book.

3. In Genesis xiii. 18, we are told that Abraham lived in his tent beside some great trees in a certain place. What kind of trees were they? Write answer in note book.

Read in class the following Scripture passages, if there is time. If not, be sure to read them at home and mark them in your Bible:

The parable of "The Barren Fig Tree," Luke xiii. 6-9.

The fable related in Judges ix. 8-15 about "The Trees choosing a King."

The parable of "The Laborers in the Vineyard," Matthew xx. 1-16.

The parable of "The Wicked Husbandman," Matthew xxi. 33-41.

pack of them will sometimes attack a man if they find him in a lonely place in the night.

Foxes are principally dangerous to poultry. Do you know whether American foxes like to carry off chickens and geese?

As we sleep in our tents in different parts of Palestine, we shall often hear the howls and cries of hyenas and jackals at night, sometimes lasting all night long. They may scare us some at first; yet we need not be alarmed, we shall not be in danger.

Did you ever see a fox, a jackal, a wolf, a hyena, a leopard, a bear, or a lion?

Small Birds.

Now let us inquire about birds. Palestine has a great many birds, both small and large. Of the small birds I will mention only four kinds,—sparrows, swallows, linnets, and cuckoos. Do we have any of these in this country?

I have sometimes wondered what kinds of birds Jesus used to see when a boy. These that have been named were some of them. Do you think he loved birds, and knew where they built their nests, and how, and how their eggs and their young birds looked? Do you think he knew their songs, and could imitate their notes? Do you think he ever threw stones at birds or robbed their nests?

Large Birds.

Some of the larger birds of Palestine are the following:

(1) Doves and pigeons. I wonder if Jesus, when a boy, kept pigeons or doves. Did you ever keep any?

(2) Owls. Do owls fly about principally in the daytime, or in the night? Can they see best in the day or the night?

(3) Hawks. Did you ever see a hawk? Did you ever see a hawk carrying off a chicken or a mouse?

(4) Eagles. Did you ever see an eagle? What American coin has an eagle on it?

(5) Ravens. Do you know what ravens are?

(6) Peacocks. Did you ever see a peacock? Peacocks have very showy plumage; but are they otherwise very attractive? Do you know of any people who are like peacocks?

Game Birds.

Are there game birds in Palestine? Yes, there are both quails and partridges. Men and boys used to set snares and traps for them in Bible times. Do you suppose they do so now? Did you ever see a partridge? Did you ever see a mother partridge with her brood of funny little chicks? I wonder if you ever heard a quail, on a sunny morning, in the country, whistle its clear, sweet "bob white!" "bob white!"

When we travel in Palestine, you must be on the watch to see how many kinds of birds you can discover.

Poultry.

Do the people of Palestine have poultry? Yes, some people keep geese, some keep ducks, and many keep hens. As we travel about, living in tents, we shall often have difficulty in being able to buy such food as we want, especially meats. In only a very few places can we find beef; mutton and kid's meat we can get oftener; but, fortunately, chickens and eggs we can find almost everywhere. So we hope you are all fond of eggs and chickens.

And now shall I tell you a very curious thing about Palestine fowls? I heard some Americans in Palestine say that, although nearly all the people of the land talk in the Arabic language, yet the ducks all quack, the geese all hiss, the hens all cackle, and the roosters all crow, in English. Isn't that queer? Do you think it can be true? We must find out, mustn't we?

Fish.

Are there fish in Palestine? Yes, a great many, especially in the Jordan River and the Sea of Galilee. You remember that a number of the disciples of Jesus were fishermen. It was in this small sea that they caught their fish.

Do you ever go a-fishing? I suppose you fish with a hook, do you not? How do men fish in the Sea of Galilee? Mostly with nets. That is the way they did in the days of Jesus, and, when you go there, you will see them doing the same now.

1. I wonder if you remember the names of any of the disciples of Jesus who were fishermen. Turn to Matthew iv.

18-20, and you will find two. Tell the names, and write them in your note book.

2. Now read the next two verses (verses 21, 22), and you will find two other names. What are they? Write these also in your note book.

The Sea of Galilee is a charming little lake, surrounded by picturesque hills. When we visit it, we must have a sail on its blue waters, and perhaps we may be able to catch some fish.

Snakes.

Are there serpents, or snakes, in Palestine? Yes, quite a good many. Most are harmless, but a few are poisonous, so we must be a little careful when we are walking or climbing among the rocks.

Here and there in towns and villages we shall meet serpent charmers, who make a living by capturing snakes and exhibiting them twisting around their arms. We shall be told how harmless these snakes are. But by and by the man with the snake bag disappears. We inquire about him, and are informed that a snake bit him, and he died. We like pets, but I don't think we will adopt snakes for pets, will we?

3. I wonder if you remember that verse in the Bible which compares wine to a snake. Find it (Proverbs xxiii. 31, 32), read it in class, mark in your Bible, and copy in your note book.

4. Also find Matthew vi. 26, read, mark, and copy.

And now in closing, I want to ask how you are all getting along with your note books and your scrap books. One more lesson will complete Part Two of our year's work; that is, it will finish our series of twelve "Studies of the Bible Country and People." So next Sunday be sure to have your note books and, if possible, your scrap books ready to be inspected by the superintendent.

XXIV. A Palestine Home. Boys and Girls.

We have now learned a good deal about Palestine, haven't we? about the country, the mountains, the roads, the way people travel, the cities, the villages, the shepherds and their flocks, the farmers and their work, the trees and flowers, the birds and wild animals, and even about fish and fishing and snakes; but we have not found out enough yet about Palestine homes and Palestine boys and girls, have we? So let us find out about these to-day.

Homes.

When we begin to peep into homes (I don't mean the homes of the few rich people, but those of common people in the cities and especially the villages), what shall we find?

Shall we find the homes large or small? We have already learned that most of them are very small, consisting of not more than two or three rooms, and often only one.

Shall we find them heated with a furnace or with a stove, as our houses are? No, all the provision there will be for heating and cooking will be a very simple fireplace, or hearth and chimney.

Furniture.

What furniture shall we find? Chairs, rockers, sofas? No. In most houses the people sit on mats on the floor.

Are there bedrooms and bedsteads? Only in the wealthier homes: the poorer people sleep on mattresses spread on the floor of the one large living-room, in the morning rolling them up and putting them away for the day in a closet or recess in the wall.

I suppose this is the way it was in the home of Jesus when he was a boy.

How about knives and forks and spoons and table china,

such as we have in this country? Are these found in Palestine? Well, of course we shall find them in hotels, if we put up at hotels; and the better-off people of the land, especially in the cities, have them to some extent. But among the common homes in the villages these things are almost unknown. Indeed, probably few village people ever saw such a luxury as a silver or silver-plated spoon or fork or knife, or any china except the very simplest and plainest.

Of course, in every home there are cooking utensils, pots, kettles, and so forth; but they are few and very cheap.

There is a wooden bowl for a kneading-trough, in which to prepare the dough for making bread. Did you ever see a kneading-trough?

There are several baskets for holding loaves of bread (cakes) and fruits.

There are two or three earthenware jars or pitchers which the women use for bringing water from the spring, carrying them on their heads or shoulders, often without touching them with their hands; and there are two or three larger jars (water-pots) in which the water is stored through the day. Do you think you could balance a jar of water on your head and carry it without spilling?

There are also, at one side of the living-room, other large jars for holding the family provisions, such as olives, dried figs, or other kinds of dried fruits, lentils, beans, oil, honey, and wheat or barley to be used daily for grinding into meal.

Grinding Grain, Cooking and Meals.

How is the grinding done? Is the wheat or barley sent away to a public mill? No, the women of the house grind it in a little hand-mill made of two round, flat stones, one of which is revolved upon the other. •

Where is the bread baked? It is mixed and kneaded at home, but the baking is done sometimes at home and sometimes in the public oven of the village.

How about meals and cooking? There is not a great deal of cooking done in the common homes of Palestine. This is partly because fuel is so scarce. There is no coal and no gas, and wood is hard to obtain and dear. The fuel used for

COOKING IN THE HOUSEHOLD. THE WOMEN DO THE COOKING IN THE HOUSE AND IT IS TRADITIONARY AND THE WOMEN DO IT TWICE A DAY. THEY DO NOT HAVE THE SAME WAY OF COOKING AS WE HAVE IN THE WEST.

THE TRADITIONAL WAY OF COOKING IS VERY OLD. IT IS A HERITAGE OF OUR ANCESTORS. THE WOMEN DO THE COOKING AND THEY DO IT TWICE A DAY. THEY DO NOT HAVE THE SAME WAY OF COOKING AS WE HAVE IN THE WEST.

THIS YOU SEE IT IS VERY SIMPLE. IT IS A HERITAGE OF OUR ANCESTORS. YOU THINK I WAS IN THE WEST. IT IS A HERITAGE OF OUR ANCESTORS. BEING SIMPLE. IT IS A HERITAGE OF OUR ANCESTORS. IT IS A HERITAGE OF OUR ANCESTORS.

Children.

NOW WE ARE READY TO TALK ABOUT BOYS AND GIRLS. YOU DO CHILDREN IN PALESTINE? IN THE WEST? I AM AFRAID NOT ALL. BUT THERE ARE SCHOOLS SUCH AS THE ARAB BOYS' SCHOOLS, SOME MUHAMMADAN AND SOME CHRISTIAN AND QUITE A GOOD MANY OF THE CHILDREN ATTEND. IT IS NOT THE TIME NOW SOON COME WHEN ALL MAY HAVE A CHANCE OF ATTENDING AND WHEN ALL THE SCHOOLS WILL BE GOOD, MUCH BETTER THAN SOME OF THEM ARE NOW.

DO CHILDREN IN PALESTINE GO TO CHURCH? CHRISTIAN CHILDREN DO; BUT JEWISH CHILDREN GO NOT TO CHURCH, BUT TO THE SYNAGOGUE, AND MUHAMMADAN CHILDREN GO TO THE MOSQUE WHICH IS THE MUHAMMADAN CHURCH. AS WE JOURNEY AROUND PALESTINE WE SHALL SEE MANY CHURCHES, MANY SYNAGOGUES AND MANY MOSQUES. SOME OF THESE WE SHALL WANT TO VISIT. WHEN WE ENTER A MOSQUE, WE MUST REMEMBER ALWAYS TO TAKE OFF OUR SHOES. THAT IS THE CUSTOM.

HOW ABOUT PLAY? DO YOU THINK PALESTINE BOYS AND GIRLS LOVE PLAY AND GAMES? I IMAGINE THEY ARE JUST AS FOND OF THEM AS AMERICAN BOYS AND GIRLS ARE.

Children's Games.

WELL, WHAT DO THEY PLAY? DO GIRLS PLAY WITH DOLLS? YES. DO BOYS PLAY MARBLES? YES. DO THEY PLAY WITH TOPS AND BALLS? YES. DO THEY FLY KITES? YES. DO THEY RUN, TUG AND WRESTLE? YES.

THERE IS ONE GAME, MUCH LIKE OUR HOCKEY, PLAYED WITH CURVED STICKS AND RAG BALLS, WHICH IS VERY POPULAR.

In Bible days, boys (and men, too,) had slings, and liked to throw stones with them. When David fought with Goliath, you know, he used a sling, and stones gathered from the brook. Do boys in Palestine now have slings? Yes, I saw them practising throwing stones with their slings, and they seemed to think it rare fun. They make their slings themselves. I bought a sling from one of the boys, and brought it home. I suspect that Abraham and Joseph and David and Jesus all made slings when they were boys, and had great sport using them.

Boys and girls in Palestine to-day like to play doing the things which they see men and women doing. They like to play going off on a journey, and coming back and telling what they have seen while away.

They like to play getting married and having marriage processions; and sometimes they play having funeral processions.

Boys like to play conducting caravans and having their caravans attacked by robbers. They also like to play being shepherds off among the hills and having their flocks attacked by wolves and hyenas. They think it great fun to beat off the robbers and wild animals.

One thing that is very popular among both boys and girls in Palestine is guessing riddles. Do you like to guess riddles?

And now in closing: As you were reminded last Sunday, to-day we finish our second series of twelve lessons. So we hope that all of you have your note books and, if possible, your scrap books ready for inspection by the superintendent.

Nothing new is assigned for you to write in your note book to-day.

PART THREE.

A HORSEBACK TOUR TO VISIT THE FAMOUS PLACES OF THE BIBLE.

XXV. Getting Ready.

What is an explorer? When Columbus discovered America, the whole continent was unknown to white men and had to be explored. Can you name any man who helped to explore it? Any who explored Africa? Any who explored the Far North in search of the North Pole?

Exploring Palestine and the Bible.

Are we explorers? Yes, we have set out for a year of exploration. Of what? Of the Bible and Palestine. Just as La Salle explored the Mississippi River and as Livingstone and Stanley explored Africa and as Peary explored the Arctic regions, so we may think of ourselves as explorers of the Bible books and of the Bible country.

How far have we got in our exploration? We have had twelve lessons,—that is, twelve little exploring expeditions, up and down the Bible, calling them, you recollect, "Little Journeys among the Bible Books"; and twelve others called "Studies of the Bible Country and People."

And now we are ready for our last twelve lessons, or exploring excursions of the year, which we are to call "A Horseback Tour to visit the Famous Places of the Bible."

Twelve lessons and twelve lessons and twelve lessons make how many lessons?

As we take up these last twelve, let us not forget for a minute that we are explorers, and that every lesson is to be an exploring expedition.

At what place in Palestine shall we begin our horseback

tour of exploration? We will begin at Joppa. Why? Because that is the place we landed when we came to Palestine, and where nearly all travelers land.

From America to Palestine.

You see, we imagine that we are already in Palestine. We think of ourselves as having left our home in America many weeks ago. First we traveled by railway to New York City. There we set sail in a steamer for the Mediterranean Sea.

Of course, you have all studied geography. So now take your geography, find a map of the Atlantic Ocean, and see just what was the route of the steamer that brought us across it from New York. We entered the Mediterranean at the western end, through the Strait of Gibraltar. Find that strait on your map. What two continents does it separate? From Gibraltar we had to sail the whole length of the Mediterranean, to the extreme eastern end, in order to reach Palestine.

Stopping on the Way.

Trace on the map the course which our steamer took after leaving Gibraltar, and locate the places at which it called. Its first stop was at Marseilles, a large city on the coast of France. Find it on your map. Next we stopped at Genoa in Italy, the place where Columbus was born. Find it. Leaving Genoa, we passed by the Island of Corsica, where Napoleon was born. Point it out.

Next we called at the beautiful city of Naples in Italy, near Mount Vesuvius, the volcano that makes so much trouble. Did you see the smoke rising from its crater? Find Naples on the map.

Then we sailed past the large and beautiful Island of Sicily, where there is another volcano, Mount Ætna. Did you see that?

From there we proceeded east past Greece and the Island of Crete, and came to Alexandria in Egypt, where we called. Find it on the map. From Alexandria we sailed on a little farther, to Palestine, and landed at Joppa.

So you see Joppa is a most fitting place to begin our horse-back tour.

Our Party.

And now, first of all, we must find out just who we are, how large our party is, and of whom it consists. It would be a great joke,—would it not?—if we traveled through Palestine not knowing whether we were ourselves or somebody else.

There are exactly ten of us, just enough to make a good jolly company. Three are boys (aged twelve or thirteen years,—you see we can be whatever age we please on this kind of an excursion); three are girls (of about the same age); two are men (one a young minister, the other a Sunday-School superintendent who has charge of the boys); and two are women (one the minister's wife, the other a Sunday-School teacher in charge of the girls). We differ in age, but in feeling we are all boys and girls.

Preparations.

Before we begin our tour, we must get ready. There are a lot of preparations to be made for so long a camping excursion by ten persons in a strange country. If we do not make these preparations carefully, we shall be liable to get into all sorts of trouble.

The first thing necessary is to engage a dragoman; that is, a man whose business it is to conduct camping excursions. Fortunately, we already have in mind just the man, one who has been recommended to us,—a native of Palestine, well educated and intelligent, who speaks fluently both Arabic and English, who has conducted parties to all parts of the land, and, therefore, who thoroughly understands the country and its people, and who also understands the needs of tourists and campers.

We find him, tell him how many of us there are, and where we want to go, and in an hour our bargain with him is made.

Our plan is to take one day, to-morrow, for seeing Joppa and for trying our horses; and, then, day after to-morrow morning, at seven o'clock sharp, start on our camping tour. Our dragoman assures us that by that time our tents will be in order, our horses will be ready, our provisions will be bought, and our camp outfit will be packed, the mules to carry

the same will be provided, and our cook and other necessary helpers will be engaged.

Can We ride Horseback?

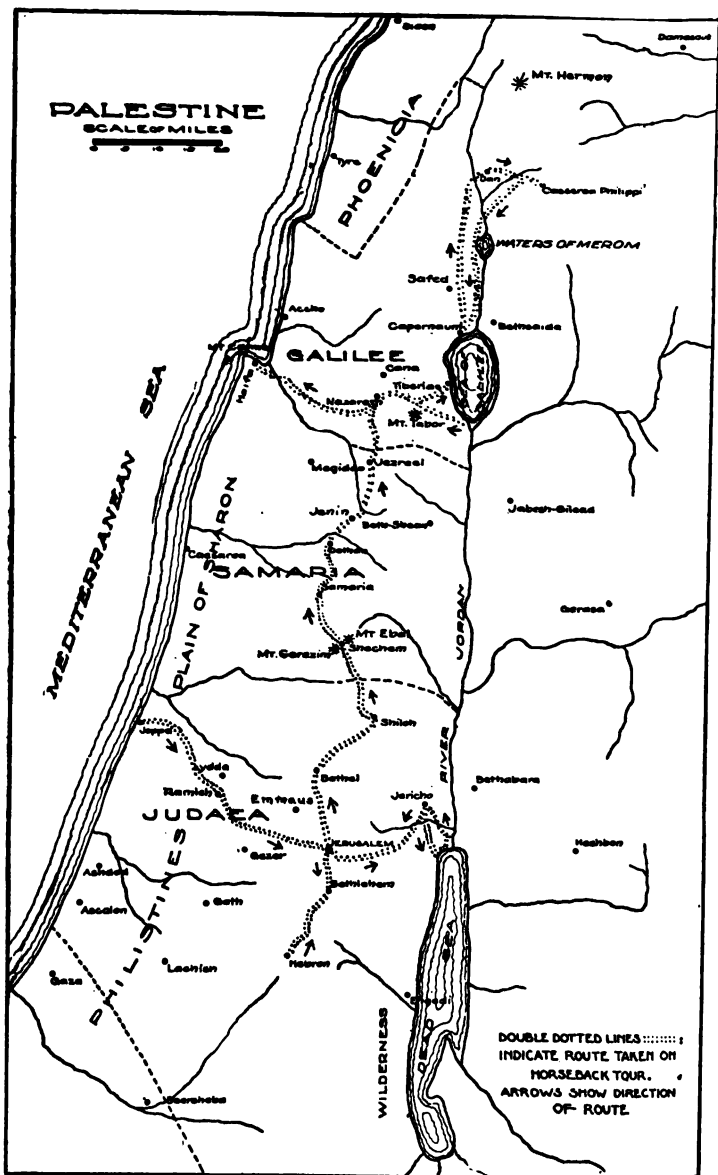
But now one thing I take for granted, and that is that we all know how to ride horseback.

If our homes have been on a farm, of course we do. All farmers' boys and girls, when they are twelve, ought to be able to ride almost any kind of a horse. But maybe some of us have not lived on a farm. Well, in that case I take for granted that we have been to riding school or have hired a horse from a livery or in some way managed to learn to ride, so as to be ready for this Palestine trip.

At a Hotel.

It is now six o'clock in the afternoon, time for dinner, and we are tired and hungry. The hotel we are stopping at is called the *Hôtel du Parc*. It is the first day of April. The weather is warm and delightful. Dinner is served in French style with five or six courses. When it is over, we go out into the garden, where we find bright flowers, blossoming vines, palm-trees, orange-trees laden with rich yellow fruit, and many parrots and long-tailed cockatoos. Many things remind us that we are in the Orient. In the garden we chat for an hour as the twilight deepens into night and the stars come out, and then we are off for bed. We must be up bright and early in the morning, for we are to have a crowded and most interesting day to-morrow, and we all want to be ready for it.

Now, in closing our lesson, what shall be our note book work? Let it be writing the names of all the cities of the Mediterranean at which our steamer stopped, and also the names of the two volcanoes which we passed.



XXVI. A Day in Joppa.

In imagination we are in Joppa, and you know there are ten in our party. Our horseback tour is to begin to-morrow morning. We have just one day in which to see the sights in and around this curious city, this old, old city, far older than Rome or Athens. So we must lose no time.

A View from a Housetop.

It is eight o'clock; we have had breakfast; a guide sent by our dragoman is waiting in the office of the hotel to take us wherever we direct. Where shall we go? All vote, first of all, to climb to some high place where we can get a view over the city and surrounding country.

So our guide takes us to a high building (high for Joppa, though not for America), and we are permitted to go up to its flat roof. Here we get just the view we want. All round and below us is the queer, old-fashioned town, with its narrow, crooked streets, and its huddled-together stone houses. It has a population, Jews, Christians, and Mohammedians, of about 25,000. Outside of the town for two or three miles on the east, north, and south, there are gardens, vineyards, and orange orchards, which are a charming sight.

Landing at Joppa.

On the west, stretching as far as our eyes can reach, is the beautiful blue Mediterranean Sea; but a little way out from the shore are black, ragged rocks lifting their ugly heads from the water, and telling us that they are ready to dash to pieces any boat driven against them in the storm.

The presence of these ugly rocks prevents all steamers from coming near the shore. They have to anchor a mile or two out, and passengers have to be brought to shore in row-boats. When we came, you know, our steamer was obliged

to stop away out yonder, and we had to climb over the steamer's side and down into the boat, which tossed and tumbled about in the waves below so badly that we should have fallen flat into the boat's bottom or plunged into the sea, if the stout boatmen had not held us up.

Perseus and Andromeda.

Look where I point: do you see those four or five big, ragged rocks out there, rising from the water all in a row, as if they might be the vertebræ (look in the dictionary and see what vertebræ are) of some gigantic sea monster? Well, the Greek legend says that there is the very spot where the beautiful maiden, Andromeda, was chained to the rocks (to those very rocks), to be devoured by a great sea monster, until the brave Perseus, coming along, saw her, attacked and slew the monster, and delivered the maiden.

An old Greek writer tells us that he visited the place and saw the chains. Do you think he saw them with his eye, or with his imagination?

Jonah.

As we look out over the sea, we are reminded of a Bible story as strange as that of Andromeda and Perseus. It is that of Jonah and the great fish. Can you tell the story? Try. It is found in the book of Jonah. Read it in class, if there is time, but, if not, be sure to read it at home.

Well, Joppa is the place at which, we are told, Jonah embarked to go on this voyage. And so away out yonder somewhere must have been the place where the storm arose on the sea, when Jonah was cast out of the ship and when the whale found him. Did any of you, I wonder, think to look for a whale when we were on our steamer?

Cedar Timber for the Temple.

One thing more we must call to mind regarding this Joppa Harbor. The Bible tells us that here the cedar timber was landed which King Solomon used in building his splendid Temple in Jerusalem. The timber was cut in the Lebanon Mountains near Tyre, 150 miles or so north, then it was taken down to the sea at Tyre, made into great rafts, and floated

on the sea to Joppa; and from Joppa it was hauled 40 miles to Jerusalem. (Read 2 Chronicles ii. 16.) A long, hard way to get timber for building, was it not?

I think that now we have seen about all we can from our high outlook. Where shall we go next?

The House of Simon.

We read in the book of Acts that Saint Peter once came to Joppa, and, while here, lodged in the house of a man named Simon, who was a tanner. It is claimed that Simon's house is still standing. So let us go there.

Our guide leads us along two or three narrow streets, and in about ten minutes we are at the place. We pass through a door into a small, open court where there is a well from which a man is drawing water and pouring it into a stone trough, shaped like a coffin. This trough, we are told, is a tank or vat in which Simon used to soak the hides which he tanned to make them into leather.

We climb a flight of stone steps to a flat roof where Saint Peter is said to have slept and to have had a famous dream. The story of the dream is too long to recall now. It is found in Acts x. 1 to xi. 18. Try to read it at home and talk with your teacher about it.

While we are on the roof, we notice a bright green hyssop plant growing out of a niche in an old, crumbling wall close by. The plant is in blossom, and we get permission to pick and carry away two or three of the flowers. We want to press them and carry them home to America.

Street Sights and Experiences.

We spend the rest of the morning wandering about the streets and through the markets and bazaars, everywhere meeting strange people, who wear strange clothes, talk strange languages, and do strange things; but it is all very interesting.

There are no sidewalks, and, as we thread our way along the narrow, crowded streets, it is all that we can do to keep from getting run over by men or animals. One of our boys does get run against by a mule, but, fortunately, is not hurt and one of our girls with a bunch of flowers on her hat ♪

them snatched off and eaten by a camel. For a moment she thought her hat was gone; but, probably camels do not eat hats.

Trying Our Horses.

By twelve we are back at our hotel for lunch. At two our dragoman makes his appearance with a dozen horses, and we are all summoned to choose the ones we want and try them by taking rides on their backs. This is great sport. We find that the boys can ride better than the minister or the Sunday-School superintendent. At first the girls and the two ladies are a little timid. But their horses are gentle and well trained, and in a short time they are feeling almost as much at home in the saddle as they would in a parlor.

Pockets Filled with Oranges.

Our dragoman offers to take us all for a ride of several miles through the vineyards and orange orchards around the city. This we find most delightful. At one orchard we are invited, by the owner, to alight, pick from the trees and eat all the delicious ripe fruit we want; and, when we start away, he fills our pockets, saying, "Oranges will taste good on your ride toward Jerusalem to-morrow."

Before we know it, night has come, bringing us a good appetite again, a good dinner, a chat in the garden about the rather exciting events of the day, and then nine hours of good sound sleep.

Now for your note book work. Write a very short account (one page, or perhaps fifty words) of where you have been and what you have seen to-day. I would like you to do this in connection with every lesson from this time on. It will be a sort of diary of your camping trip.

XXVII. From Joppa to Jerusalem.

It is seven o'clock sharp on the morning of April 3, and we are ready for the saddle.

There is another party of American excursionists at our hotel who are also going to Jerusalem; but they will take the railway. We are sorry for them. There are plenty of railways in America; but we want something more interesting than railways when we come to Palestine.

Now, before we start, we must look on the map and see exactly where both Joppa and Jerusalem are. (A map of Palestine, with our horseback route marked on it, is furnished with these lessons.) Find Joppa. You will see it is on the coast of the Mediterranean. Find Jerusalem. You see it is about forty miles from Joppa, south-east, quite back in the country and quite up on the mountains. So the latter part of our journey will be a good deal of a climb.

Persons sometimes make the whole ride to Jerusalem in one day. But we are not in a hurry. We want time to see and enjoy everything as we go along. So we shall make half the journey to-day and the rest to-morrow.

Our Horseback Ride begins.

Our camp equipment was sent on ahead yesterday. And now we ourselves are off.

For half an hour or so we ride in the midst of the tall cactus hedges, the rich gardens with big water-wheels in them for pumping water, the fine vineyards, and the orange, fig, mulberry, and eucalyptus trees, which surround Joppa. Then we come to the famous Plain of Sharon, where grow the beautiful "roses of Sharon" which the Bible tells about. The Plain stretches away for many miles, especially to the north. Around us on every side we see fields of growing wheat, barley, and other crops.

Scenes by the Way.

On the road we meet tall, gaunt camels solemnly plodding along; patient little donkeys carrying loads which we should think would crush them; flocks of fat-tailed sheep (a queer kind of sheep, with tails which weigh several pounds each and drag on the ground); flocks of goats with lop-ears; men dressed in long garments that look much like women's dresses; and women dressed in white, with veiled faces.

Here and there we pass by a village. At one place we see the buildings and grounds of a Jewish Agricultural School.

Every mile or two we find a watch-tower beside the road. In the old days before the railway was built these watch-towers were used for the protection of travelers, two soldiers being stationed day and night in each one to keep guard. But now the towers are empty: there seems to be no need for the soldiers.

A City with a Tower.

By eleven o'clock we reach Ramleh, a rather important town with perhaps 6,000 population. (Find Ramleh on the map.) All around the town are fine orchards, in one of which, near a well, we find that one of our tents has been pitched and a lunch is being spread. We are not at all sorry to get off our horses; and we imagine the horses are not sorry, either.

What is there to see in Ramleh? Well, there are old ruins, some of them from the time of the Crusaders, and earlier. Do you like to prowl among ruins? Perhaps the most striking one here (it is partly a ruin) is a very high old tower, from the top of which one can get a wonderful view. Of course, we all want to climb the tower; and we find the view well worth the climb.

Samson and the Philistines.

Do you know that we are now in the edge of the Philistines' country and Samson's country? Yes, our road this afternoon and to-morrow morning will lead near the places where Samson is said to have performed almost all his exploits,—where he found the wild honey in the lion's carcass (read Judges xiv. 8, 9), and told the riddle (Judges

xiv. 15-20), and tied the foxes' tails together (Judges xv. 4, 5), and broke the strong ropes (Judges xv. 11-14), and slew a thousand Philistines with an ass's jaw-bone (Judges xv. 15).

Our First Camp.

At two o'clock we mount our horses again, and are off for another stretch of three hours, to our camping place for the night. When we get there, we are delighted to find our tents all pitched. They are white and clean, and look very attractive under the trees. Our three sleeping tents form a little group by themselves. One is for the Sunday-School superintendent and the three boys, one for the Sunday-School teacher and the three girls, and one (a little smaller than the others) for the minister and his wife. A little way off are the dining and kitchen tents; while farther away still are the tents for the dragoman, cook, and muleteers.

As soon as we arrive, we alight, and the muleteers take our horses. A cup of afternoon tea is ready for each of us, in the dining tent; and an hour later dinner is served.

So, at last, we are really and fully in camp, and to-night we are to sleep not in a hotel or house, but with only canvas between us and the great, strange out-of-doors and the great, solemn Palestine sky. Do you think we shall like it? Will we feel lonely? Will we have any thoughts of home? I wonder if we shall hear any jackals or hyenas?

Approaching Jerusalem.

Well, the night has gone. We heard jackals, but they did not hurt us. We have had a good breakfast and are early on our horses. A short forenoon ride and a short afternoon ride will bring us to Jerusalem. And we are glad the rides are short, because the way is almost all up-hill, winding and climbing through rocky ravines leading up and up from the plain to the mountain highland where Jerusalem stands. We rest our horses often, and make a long halt at noon, and come in sight of the Holy City an hour before sunset. On this hill, overlooking the city and its surroundings, let us stop. What a scene is before us!

A Famous Road.

Yes, and what a road is that over which we have been journeying the past two days! Have we realized it is one of the oldest and most famous roads in all the world?

It was probably in use before Abraham's day. Along it the cedar timber for the temple in Jerusalem was hauled. The Crusaders marched and remarched over it. General Grant, when he visited Jerusalem, after he had been President of the United States, traveled upon it. It has been trodden by the feet of hundreds of thousands of Christian pilgrims coming from every country of Europe to see the sacred spots where Christ was born and crucified. Near it many important events recorded in both the New Testament and the Old occurred. In sight of it are many historic battlefields, where Assyrian, Egyptian, Roman, Jewish, Mohammedan, and Christian armies have fought.

How Far have We Come?

Now for your note book. You notice that on the map accompanying the lessons our horseback route is indicated by dotted lines, so that you can trace it each day and see just where we are going. As the map is drawn to scale, you can measure on it (if you have a little pocket rule or other measuring instrument) the distance in miles from place to place. Ask your teacher to show you how. I want you in connection with each lesson to measure how far we have traveled since the last lesson, and write the distance in your note book.

XXVIII. In Jerusalem.

I have not yet told what we are carrying with us on our trip.

First of all, we are carrying no trunks. A trunk is an ugly thing to transport on the back of a mule. Instead of a trunk each one of us has a good strong valise, into which we are able to pack everything we need.

But this is not all: we have brought along some special things. Let us see what they are.

Our Special Outfit.

Of course, each one of us has a pocket Bible: this we shall want to use a great deal for getting information about places.

Of course, too, each has a pocket knife, pencil, paper, and a diary; and we mean to write down every night in our diary what we have seen during the day. I am not sure that any one of you will take \$100 for his diary when he gets home.

There are two good cameras in the company: I am certain we are all glad of that. One belongs to the minister and the boys, and the other to the teacher and the girls; and picture-taking has already begun in good earnest. We propose to have hundreds of negatives before our trip ends.

Besides his camera the minister has a Baedeker's guide-book, which contains good maps. Of course, this is very important. He also has a book on the botany of Palestine, and has already begun studying the plants and flowers and trees. This will interest the boys and girls.

The superintendent has a book on the geology of Palestine, and he is already studying the rocks. The boys will like this.

The minister's wife has an opera glass and a bird-book, and she has already begun to get acquainted with the birds. Everybody will be interested in this.

So, you see, we are going to find enough to do. Our trip will be the best kind of a school, and it will also be the finest kind of play.

At Jerusalem.

Well, it is morning, and we are at Jerusalem. Last night, immediately after arriving, we located our camp in a pleasant green spot north of the city, among some venerable old olive-trees. We expect to spend three days here, to-day inside the city, and to-morrow and the next day going in and out and all roundabout, for there are many interesting things to see outside.

Shall we ride our horses? We might do so, for animals are allowed inside the city; but the streets are so narrow and crowded, and in places are so dark and slippery, that I think we shall be able to get about better on foot.

The first thing that strikes us, when we think about going inside Jerusalem, is the great wall and the gates. How high are the walls? Thirty-five feet, or as high as the top of the third story of an American house. How many gates are there? Six.

Inside.

Let us go to the Joppa Gate, and enter the city there. Or, rather, let us enter through a wide opening in the wall, near the Joppa Gate, made for the German Emperor to pass through when he visited Jerusalem some years ago.

This brings us into the newest and busiest part of Jerusalem. Here is the post-office, where we all go at once to inquire for letters from home. Here is the Grand New Hotel, where so many travelers stop. Here are the barracks of the soldiers. Here are curiosity shops, where we can buy picture post-cards and other souvenirs of Palestine.

In this broad street and the open spaces near it, where we find ourselves, there is much to be seen. There are great numbers of animals, camels, horses, donkeys, goats, and sheep; and also great throngs of people,—Jews, Mohammedans, Greek priests, Roman Catholic monks, city merchants and bankers, Arabs fresh from the desert, peasants bringing in produce from the country, women sitting on the

curbstones and selling firewood, showily dressed military officers dashing about on horseback, boys asking to shine our boots, British travelers with cork helmets and white umbrellas, and American tourists, many besides ourselves. It is a motley, curious throng,—the longer we look at it and move about among it, the more strange and interesting it seems.

A Long Stroll. Getting Lost.

Let us go now for a long, leisurely stroll through the main streets of the city: this is the best way to see Jerusalem.

As we start, our dragoman warns us that we all, but especially the children, must keep close to him, or else some of us will certainly get lost in the crooked alleys and blind passages. And, sure enough, before we have been walking half an hour, two of the boys and—would you believe it?—the minister get separated from the rest, and it takes the dragoman nearly half an hour to find us.

Our stroll takes us first through David Street, which leads from the Joppa Gate right into the heart of the city. Much of the way the street is lined with little shops and stalls where all sorts of curious things to eat and to wear are sold, and where men, dressed in clothing that seems so odd to us, are busy, in sight of all the passers-by, making shoes, clothes, tin pans, copper pots, wooden stools and benches, and all kinds of things that the people use.

Next we walk the whole length of Christian Street, where there are quite pretentious bazaars and stores, in which we find many interesting things to look at and some that we very much want to buy and take home.

Goat's Milk.

By this time it is noon, and we are all hungry. So we decide not to return to our camp for lunch, but to take it in a very tidy-looking little Greek restaurant here, where we are served good bread and butter, fresh eggs, coffee, and fruit. We call for milk, and are brought goat's milk. When we find out what it is, we decline it. Our restaurant keeper begs us to try it, assuring us that it is better than cow's milk. But stubbornly shake our heads.

When our lunch is over, we continue our stroll, passing through the Via Dolorosa, which is thronged with pilgrims because they think it the road along which Christ walked on his way to the crucifixion. At the end of this street we come to St. Stephen's Gate, which means that we have walked clear through the city. By this time we think that we know pretty well how Jerusalem looks from the streets.

On the Tower of David.

One thing more we must do to-day; and that is, obtain a view of the city from some high place. So our dragoman takes us back near to the Joppa Gate where there is a great stone building, massive and high, which is called David's Tower. We get permission, and climb to the top of it.

Here we get a fine view not only over the city, but over the surrounding country for miles and miles. Our dragoman points out many of the most interesting buildings in Jerusalem and tells us what they are. He also points out many places in the surrounding country where important events have happened. Some of these places we shall visit by and by.

Well, our first day in Jerusalem is ended. Do you think we shall ever forget it? Now we go to our camp; dinner is ready when we arrive; we sit long at the table and talk about what we have seen.

Now for your note book. Write a very short account (fifty words or so) of where you have been, and what you have seen in Jerusalem.

XXIX. In and around Jerusalem.

We spent yesterday in Jerusalem. We are to spend two more days partly in the city and partly around it. Very busy days they will have to be if we are to visit all the places we want to visit and see all the things we want to see.

Two Jerusalems.

I wonder if we have all noticed that there are really two Jerusalems, one inside the walls and one outside.

That inside is the old city which the Bible tells about. That outside is a new modern city which is fast springing up at the north and west of the old.

That inside is curious, old-fashioned, crowded, in many places dark, and not too clean, as we found out yesterday. That outside is much like an American or English city, light, fairly clean, with reasonably wide streets, and with sidewalks and gardens.

The outside city is growing fast, and already occupies more ground than the inside one, and contains quite as many people.

Three Visits.

There are three important places inside the walls that we were not able to see yesterday, but which we must see,—the Church of the Holy Sepulcher, the spot where the Temple used to stand, and the Jews' Wailing Place. I think we can visit all three this forenoon.

First we go to the Church of the Holy Sepulcher. This church is thought by many to be the holiest place in Jerusalem, because they believe that here Christ was crucified and buried. Pilgrims come here by thousands and thousands. We are shown what we are told is the actual Sepulcher of Christ, the hole in the rock where the foot of the cross stood, the place from which the earth was taken to make Adam, the

grave of Adam, and a great deal else. Much, if not all, of this is superstition. But multitudes believe it, and it is interesting to come here and watch the crowds of pilgrims, and see the elaborate religious ceremonies that are performed, and the long religious processions that march up and down.

Next we go to the place where the Temple used to stand. It is many centuries since the Temple disappeared; but in its place we find a very beautiful Mohammedan mosque, called the Mosque of Omar. Of course, we should all be very glad if we could see the splendid Temple of Solomon which the Jews loved so well, or the still more magnificent Temple built by Herod which was standing in Jesus' day and which also the Jews loved. But, if these had to be destroyed, we are glad that devout hearts have built where they stood another beautiful place of worship, even if those who worship in it call themselves Mohammedans.

The third spot we visit is the Jews' Wailing Place. This is an open space beside an old wall containing some great stones believed to have belonged to the foundation of the Temple which Solomon built. Here we see Jews who have come from all parts of the world to weep and lament in this spot because their beautiful Temple has been destroyed and because the land which used to be their own is now ruled by those whom they call infidels. As they chant their lamentations, many of them kiss the stones that used to be in the Temple walls. It is a very touching sight; and we cannot but hope that Palestine may some time belong to the Jews again.

It is now past noon, and we must have something to eat. I think we will patronize the Grand New Hotel. We see at the hotel the Americans whom we met in Joppa and a number of others. They all seem very much interested in our party because it contains boys and girls.

Riding on Donkeys.

We see a good many people in and around Jerusalem riding on donkeys. None of us has ever ridden a donkey; but the children of the party think it must be great fun. So, as it is our plan to spend the afternoon riding to interesting

places outside the walls, we decide that we "grown-ups" shall ride our horses, but that the girls and boys shall ride donkeys.

First we spend an hour riding through the streets of the New City which is growing up so fast north and west of the old. We want to learn all we can about that.

Then we take a ride entirely around the Old City, going down the deep ravine on the east called the Valley of the Kidron, and coming back up the deep ravine on the west called the Valley of Hinnom. This ride makes us realize that Jerusalem (the walled Jerusalem) is truly a "city set on a hill"; for as we approach it from any direction except one, we have a steep hill to climb.

After finishing our circuit of Jerusalem, we ride to other places. One is the Mount of Olives, a mountain just east of Jerusalem which Jesus often visited during the last weeks of his life.

The other is Mount Scopus, a mile and a half to the north where Titus, the Roman general, had his camp when he besieged and captured Jerusalem. Both places give us fine views of the city.

Before we know it, the afternoon is gone. The children are delighted with their donkey-riding, and are sure that they will all want donkeys of their own when they get home to America.

Visiting the Consul.

We have letters of introduction from friends in America to the United States consul in Jerusalem. This evening we call on him at his home. He receives us most cordially, and inquires all about our plans for our tour. He is especially interested in the boys and girls, and amuses them with some good stories about traveling in Palestine.

On the Mount of Olives.

Now we come to our third and last day in Jerusalem. We did not see enough of the Mount of Olives yesterday, so we decide to walk there this forenoon and spend several hours. On our way we cross the beautiful Kidron Valley, wher-

there is a bright stream of water, and stop at the Garden of Gethsemane, where Jesus prayed his prayer of agony in view of his approaching death and where Judas cruelly betrayed him with a kiss.

As we climb up the mountain, we seek out the probable spot where Jesus wept over Jerusalem, and said in his sorrow, "O Jerusalem, Jerusalem, thou that stonest the prophets and killest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!"

At the top of the mountain we sit down on the grass and read aloud from the Bible a good many things, about the long and wonderful history of Jerusalem and the great and noble men who have lived there. When the time comes to stop, we are sorry. We all say how much more interesting the Bible is than it ever was before, and how much more it means when we read it here in Palestine where the things it tells about actually happened.

We have brought a lunch with us, and at noon we eat it under a great olive-tree up here in this beautiful spot,—a spot which surely we shall always remember.

Our Cameras.

And now how shall we spend the afternoon? We all vote that, as it is the last opportunity we shall have, we must spend it with our cameras, taking pictures of the many interesting places that we have seen. We want all the pictures we can get, because they will help us to remember our journey, and they will also help us to share what we have seen with our friends at home.

Now, in closing, what about your note book? Write in it a very short account of what you have seen and done these two days. Let me say a word, too, about your scrap book. I trust you are not forgetting it.

XXX. From Jerusalem to Bethlehem and Hebron.

It is Monday morning. To-day we are to go to Bethlehem, returning to our camp here to-night. To-morrow we go to Hebron.

What direction from Jerusalem is Bethlehem? Look at your map and see. What is the distance? Measure on the map and find out.

As our ride will be short to-day, we need not start until nine o'clock. So we have two hours after breakfast for straying about with our cameras and taking more pictures.

Off for Bethlehem.

Promptly at nine our horses appear, and we are away. Our road leads around the north-west corner of the Jerusalem wall, past the Joppa Gate, and across the valley of Hinnom. Riding in this sweet, invigorating air is delightful. On we go, up hill and down, among blossoming hawthorn-trees and singing birds, small farms and fruit gardens, and through pasture lands where shepherds tend their flocks.

In due time Bethlehem comes in sight. It is one of the most famous places in Palestine. Can you tell why? First, of course, because it is supposed to be the birthplace of Jesus.

But another great man also was born here. Who? Don't you remember that it was to Bethlehem, to the house of Jesse, the father of David, that the great prophet Samuel came, when David was a boy, to find a king for Israel? And right here in Bethlehem he anointed the boy David. (Read and mark 1 Samuel xvi. 1-13.) Yes, and I suppose it was on some of those hills away yonder that the boy David was pasturing his sheep when he killed the lion and the bear. (Read and mark 1 Samuel xvii. 34-36.)

Several other persons that the Bible tells about lived in

Bethlehem. One was Ruth; another was Naomi; another was Boaz, the rich man in whose grain field Ruth "gleaned among the sheaves." The field just over there is said to be the very one in which she gleaned.

What kind of a place is Bethlehem? Once it was a small village: now it is almost a city. It is built on a hill, and is surrounded with gardens, grain fields, and orchards.

Sights in Bethlehem.

Thousands of visitors come here every year from all Christian countries to see the birthplace of Jesus. A good deal of the business of the town consists of the manufacture of olive-wood and mother-of-pearl beads, and crosses and paperweights, and other objects of a hundred kinds, to sell to these visitors as souvenirs. We eat our luncheon on tables spread for us in a large room in which a great number of these objects are displayed for sale, and, when lunch is over, we buy some to take home.

Nobody knows the exact spot where Jesus was born; but what is supposed to be the place is covered by a large and very old church, called the Church of the Nativity. We visit it, and find priests saying mass. Down in the crypt, or basement under the church, they show us a room lined with marble, with a silver star in the floor to mark the spot where, the priests and monks say, the birth of Jesus occurred. The room is lighted with sixteen silver lamps which are kept always burning.

Our Return.

After leaving the church, we stroll about the town, and by and by mount our horses for our return to Jerusalem. As we ride quietly along, with the afternoon sun sinking slowly down the west, what do you suppose we think and talk about? It is the little baby-boy of 1900 years ago.

One of us recalls that he was born not in a marble-lined room lighted with silver lamps, but in a stable and in a manger.

Another remembers the beautiful story of the shepherds coming to see the baby, and the angels singing in the sky. We wonder if any one of us can recite this story as it is told in

Luke. One of the girls says she can. So we all rein our horses into a circle by the roadside, and stop while she recites Luke ii. 8-20. (Read in your Bible and mark.) Then we all sing together the Sunday-School song beginning "Silent night, peaceful night."

One of the boys recalls the story of the Three Wise Men, and we all sing "We Three Kings of Orient are." (Read Matthew ii. 1-12.)

Then the minister asks, "Does any one know Phillips Brooks' song, 'O Little Town of Bethlehem'?" At once two of the boys and one of the girls raise their hands; and we listen while they recite it. Then we all sing it.

When we resume our ride, we talk about Bethlehem, and sing other songs about the birth of Jesus and Christmas, until before we know it Jerusalem is in sight. Half an hour later we are in our old camp north of the Damascus Gate.

Off for Hebron.

The next morning we are up and away for Hebron at seven. This time we take our tents along, for we are to stay at Hebron over night. What direction is Hebron from Jerusalem? Look on your map and see. What is the distance? Measure on your map.

You see by the map that the first part of our journey is to be over the Bethlehem road which we were on yesterday. After riding five hours (15 miles), we stop for luncheon and a long noon rest. The superintendent takes a nap, but the rest of the company go up among the hills and explore a cave that is used for a sheepfold. At two o'clock we resume our saddles, and reach Hebron at four, pitching our tents a little outside of the town in a field by a spring.

Why is Hebron Interesting?

Hebron is an old city, larger than Bethlehem, and important in its history. It was here that David reigned as king before he made his capital at Jerusalem.

But the chief interest of Hebron lies in its association with Abraham. Hebron and the country round about for a long way may be called "Abraham's Country." On the hills he

pastured his sheep and asses and camels. In the groves and by the springs and wells he pitched his tents. When we read the stories about Abraham in the book of Genesis, let us remember that many of them are located here. Just over yonder half a mile is a great and very old oak-tree, called "Abraham's Oak." Tradition says that under it Abraham entertained the three angels when they came to talk with him about destroying Sodom. I think there will be just time before dinner for us all to walk there and get some acorns from it to carry home.

It is morning. We have spent the night in our Hebron camp. How many of us dreamed about Abraham and the angels or about the big oak and the acorns?

Explorations.

We devote the forenoon to exploring the curious old city, under the guidance of our dragoman. Hebron people have the reputation of not liking tourists, and in some quarters of the city, I suppose, we would not be very safe if our dragoman were not with us. We want particularly to see the cave of Machpelah, which Abraham bought for a burial-place and in which he and his family were buried. (Read and mark Genesis xxiii. and xxv. 7-10.) But no! the Mohammedans, who hold Abraham in as high honor as we do, have built a mosque over it, and they think the place too sacred for us ("Christian infidels") to be allowed to enter.

Well, it is noon, and we must hasten back to Jerusalem.

Write in your note book the distances we have traveled in our Hebron and Bethlehem trips, and a short account of what you have seen.

XXXI. From Jerusalem to Jericho and the Dead Sea.

This morning we start on a three days' trip to Jericho, the Dead Sea, and the river Jordan. What direction do we go? Look on the map and see.

As we leave Jerusalem, we cross the Kidron Valley on the east and go past the Mount of Olives.

The Jericho Road.

Do you remember that in the parable of the Good Samaritan Jesus says, "A certain man went down from Jerusalem to Jericho; and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead"? (Find and read Luke x. 30-37.)

Well, we are taking that very Jericho road now, and we shall be on it all the way to Jericho. As we ride along, we occasionally meet a traveler, and we see some interesting things; but, on the whole, we find the road a pretty lonely one, passing through deep ravines and around naked and barren hills, with almost never a house or a person in sight. Do you think any of us wonder if we shall fall among robbers?

When we have gone perhaps half-way to Jericho, we come to a khan; that is, a place for travelers to stop. It is a small stone building, having a large yard connected with it, surrounded by a stone wall. In this yard we water and feed our horses, and in an open part of the building we eat our luncheon, getting hot cocoa from the keeper. We are told that the khan s built on the spot where the Good Samaritan found the wounded man.

After a good rest we ride on, reaching Jericho about six o'clock. Here we find our tents all pitched and ready for

us on the banks of a bright stream that comes tumbling and singing down from the hills.

The Very Deep Jordan Valley.

And now where is Jericho? It is in that strange Jordan valley that I told you about in Lesson XVII. Do you remember what we learned there? We found that the valley through which the river Jordan flows, from the Sea of Galilee to the Dead Sea, is the deepest valley in all the world. Look on the map and see just where it is.

At the lower end, near the Dead Sea, this valley is 1,300 feet below the level of the ocean. Think of that. We are in the very deepest hollow of the earth, and are going to be in it for two days. You cannot say that you have ever been up to the top of the highest mountain of the earth, can you? (What is the highest mountain?) But you can say now that you have been down (in imagination at least) to the bottom of the very lowest depression.

Well, it is morning. We have had a good night's sleep in our tents by the Jericho brook, and now we must be off for our sight-seeing; for we have a crowded day before us.

The Place where Ancient Jericho stood.

First we ride to some low hills which we see a little way north of us. What are they? They are mounds of earth and stone and débris which show that some time in the far past a city has stood here. Scholars think it was the old city of Jericho which Joshua captured.

The Dead Sea, Sodom and Gomorrah.

Now we go to the Dead Sea, eight miles away. What a strange and interesting body of water this is, lying down at the bottom of this deep, deep valley, with high mountains on either side! How large is the sea? Forty-seven miles long and from two to ten miles wide,—twice as large as Lake Winnebago in New Hampshire and one-third larger than Lake Geneva in Switzerland.

Do you remember the Bible stories—legends we should call them—about Sodom and Gomorrah, and their destruction by fire? It was somewhere on the shore of this sea that

these cities were supposed to have been located. Some people think that if the water of the sea could be drained away, we should find their ruins at the bottom. Away down yonder on the right-hand side of the sea is a place where some people think Lot's wife was turned into a pillar of salt. They can point to a white rock that has somewhat the shape of a woman, and call it "Lot's Wife."

Do you know why this sea is called the Dead Sea? It is because there is no life in it: if fish are put into it, they die. And yet its water is bright, and the waves roll up on the pebbly beach with as much music and sparkle as on any other lake.

Bathing in the Dead Sea.

Most persons who come to the Dead Sea want to bathe in it. So we have brought along two tents for the men, rooms and some extemporized bathing suits, and we all have a delightful time wading, paddling, and swimming in its waters. But what a queer experience it is! The water is made so dense by the salt that we can hardly get about in it. When we lie down and attempt to swim, our bodies are nearly half out of the water. However, all this only adds to the fun.

By the time we are through bathing our food has with table-cloths spread on the shore, and a luncheon ready for us. We are all hungry, and we all say, "What a romantic place to eat a luncheon, away down, down here by the Dead Sea!"

Our dragoman has arranged for a boat to meet us here, and as soon as our meal is over we take an hour's boat ride, which gives us a fine chance to see the picturesque shores of the sea.

The River in which Jesus was Baptized.

We have one more place to go. It is the Jordan River. A ride of five miles brings us there.

The Jordan is a rapid stream, about twice the width of a wide city street. Most of the way its banks are lined with thickets of trees and shrubs, which in some places afford

homes for leopards, hyenas, jackals, and wild boars. But we think there are none of these animals where we are going.

As we walk along the banks among the trees, we call to mind three Bible stories. One is the legend of the Israelites marching through the river on dry ground when they came into Palestine, the water of the river stopping in its course and piling itself up in walls on each side of them to make a clear road for their passage. (Read and mark Joshua iii. 7-17.) Does this story seem to you like a legend? Why?

The other two stories, we believe, are real history. One is that of John the Baptist preaching by the Jordan and baptizing his followers in the river; and the other is that of Jesus coming to him and being baptized. (See Mark i. 4-9.) Just about here where we stand, we have reason to believe, both these events occurred. So, you see, the place is one of the most interesting that we shall find in Palestine. We all want to carry home souvenirs of it. What shall they be?

The minister has brought along a little bottle, and he fills it with water from the Jordan. The superintendent and all the boys cut for themselves walking-sticks from the trees, and the teachers and the girls gather flowers to press. Most important of all, we take pictures of the river and its banks. So we all carry home souvenirs from the place where, it is believed, Jesus was baptized.

Now we must hasten back to our camp. One more night in Jericho; then to-morrow back to Jerusalem! So ends our trip to Jericho, the river Jordan, and the Dead Sea.

Now write in your note books the distance you have traveled, and fifty words or so about the strange things you have seen.

XXXII. Last Sunday in Jerusalem. Starting for the North.

It has been raining all night, and is raining still. So it looks as if we would have to spend the day in camp. But we are not at all sorry, for there are a lot of things we all want to do, which seemingly never will get done while the weather is fine.

We want to read more in our bird book, for we are finding new birds every day. We want to study our botany, and learn more about the new flowers that we are seeing. There are many things in our guide book that we have not read yet about the places we are visiting. Our diaries are falling behind. We are not writing enough letters home. Most important of all, we are not getting nearly as much time for reading in our Bibles as we want. So we are glad for a quiet day in camp.

Now as to plans for the day. We decide that at nine o'clock we will all gather in the dining tent, around the big dining table, for a good time of Bible reading and singing of Sunday-School songs; and then the rest of the day we will spend, each one by himself, in reading, writing, pressing flowers, or doing whatever else he likes.

Stories about Jerusalem.

At nine sharp we are all in our places at the table with our Bibles. The minister asks, "What shall we read?" Everybody replies: "About Jerusalem. There are a great many things in the Bible about Jerusalem. Now is the time to read them, while we are here: they never will mean so much read anywhere else as here." So we all set out to find what the Bible tells about Jerusalem.

The minister begins by saying, "Turn to 2 Samuel vii.

1-13." We all find the place, and read aloud together the story about King David making plans to build a splendid temple in Jerusalem. When we are through, we all mark the passage on the margin of our Bibles.

Next the minister's wife says: "Turn to 1 Kings i. 28-40." There we find and read the story of Solomon being crowned king in Jerusalem, marking the passage.

Next the superintendent says: "We have read about David preparing to build a temple; but you know it was really built and dedicated by his son Solomon. The account is given in 1 Kings, chapters v., vi., vii., and viii. It is pretty long: can we read four chapters?" All say, "Yes." So we read the whole story in concert, closing with Solomon's wonderful Prayer of Dedication. (We mark the chapters.)

The teacher selects the story of the Queen of Sheba coming to Jerusalem from a great distance, with a long train of camels and a great retinue of servants, and with presents of gold and precious stones, to visit King Solomon, and the magnificence with which he receives her. We read the story and mark it (1 Kings x. 1-13).

One of the boys finds the story of Nebuchadrezzar, of Babylon, coming with a great army, capturing Jerusalem, and carrying away the people as captives. This we read and mark (2 Kings xxv. 1-21).

One of the girls says: "I know a Scripture verse about Jerusalem, which calls it 'beautiful for situation.' Since coming to Palestine, I have learned what that verse means; for I think the situation of Jerusalem, here among the hills and valleys and mountains, is very beautiful." We all say we think so, too.

The superintendent says: "Boston and New York are less than three hundred years old; yet in America we think them old cities. But Jerusalem is more than three thousand years old. Just think of it!"

Says the minister's wife: "I would like to have seen Jerusalem in its glory, as it was in Solomon's day or in the time of Jesus. It must have been very much more beautiful then than it is now."

Says the minister: "How terrible it is to think what disasters Jerusalem has suffered in its long history! Many times armies have besieged and captured it, torn down its walls, burned its houses, and slaughtered its people. The walled city that we see to-day is perhaps the eighth or ninth city that has been built on this spot, in the place of earlier ones destroyed. All this shows what an awful enemy to man war has been. Boys and girls, let us all hate war, and let us do all we can to promote peace in the world." The boys and girls answer with one voice, "We most certainly will."

Then we all repeat together the verse from the Psalms, "Pray for the peace of Jerusalem," and also the beautiful beatitude of Jesus, "Blessed are the peacemakers, for they shall be called sons of God."

This ends our Bible study about Jerusalem. And how glad we all are that we have had it before going away! Reading these stories and sayings right here will give Jerusalem a new interest and a new meaning to us as long as we live.

Singing Songs and Hymns.

Now we are ready for our songs. All of us can sing, and the superintendent has a Sunday-School Singing Book.

First of all we sing again the songs which we sang last Monday on our way back from Bethlehem,—“Silent Night,” “Little Town of Bethlehem,” and “We Three Kings.”

Then some one suggests “Hark, a Burst of Heavenly Music,” and we sing that. The boys want “Onward, Christian Soldiers,” and “Never give up the Right Way,” and we sing both of these.

The teacher says that, as we are traveling every day among the lilies which Jesus spoke of, we ought to sing “Consider the Lilies.” So we sing this. The minister says: “This is the land of shepherds. So let us sing ‘The Lord is my Shepherd.’”

One of the girls thinks about home, and says she would like to sing “Never forget the Dear Ones,” which we all think a most fitting song to be sung by wanderers like us.

As we rise from the table, the minister says, “All who think we have had a good time, reading these Bible stories and

singing these songs and hymns, say, 'Aye!'" and all ten of us vote "Aye!" with a will.

Then the word is given to scatter to our various tents for the rest of the day.

Off for the North.

Now it is Monday morning. The rain is gone, and the sky is clear. At eight o'clock we are in our saddles for our long ride to the north. To-day we travel to Sinjil, a fine camping-place a few miles beyond Bethel, and to-morrow (Tuesday) to Shechem. (Find both on the map.)

At several points on the way we see villages so quaint or scenery so fine that we halt our party long enough to get out our cameras and take pictures.

We pass by or near many places mentioned in the Bible. One is Mizpah, where Saul was chosen king; another, Ramah, where the prophet Samuel was born and also where he was buried; another, Bethel, where Jacob slept with a stone for his pillow, and in the night had the vision of a ladder reaching to heaven on which angels ascended and descended (Genesis xxviii. 11-19).

Still another was Jacob's Well, where Jesus talked with the woman of Samaria (John iv. 4-24).

We find the country everywhere arrayed in its spring beauty: the trees have on their freshest green; crops are growing fast in the fields; flowers blossom on every side. What could be more enjoyable than days of horseback riding at such a time?

Measure on your map how far we have traveled in coming from Jerusalem to Shechem, and write in your note book what you have seen and done during the past three days.

XXXIII. Through Samaria to Galilee.

Now for a little geography lesson.

Palestine at the **time** of Christ was separated, you know, into three main divisions; namely, Judea in the south, Samaria in the center, and Galilee in the north. Look on your map and see just where each division is located.

In which division is Jerusalem? In which Bethlehem? In which Hebron? In which Jericho?

You see that almost all our traveling thus far has been in Judea. But for the past two days we have been riding north from Jerusalem, and this has brought us into Samaria. (Trace our route on the map.) Shechem, you notice, where we now are, is in Samaria; and, as we travel still further north, we shall continue to be in Samaria all of to-day and part of to-morrow, and then we shall pass into Galilee.

How do these three divisions of Palestine differ from one another in appearance?

Rocky Judea; Fertile Samaria and Galilee.

Judea is much the roughest and stoniest of the three. Many portions of Judea are as rocky as any part of New England. I have heard that in some sections of New England they have to put steel points on the sheep's noses to enable them to reach down between the stones to find the grass. We did not notice any sheep in Judea with steel points on their noses, did we? but, surely, it was not for lack of stones. There is some good plow land in the valleys of Judea, but the rocky hills are better adapted for pasturage than for the plow. As we come north into Samaria and Galilee, we find fewer stones and better soil. If any of us decide to settle in Palestine and go into the business of farming, I think we shall choose beautiful Samaria or fertile Galilee rather than rocky Judea.

Contempt of Jews for Samaritans.

At the time of Jesus the people of Judea and the people of Samaria were not friendly. The Judean people (the Jews) set themselves up as better than the Samaritans, and also as better than the Galileans, and looked down with contempt upon them both. Of course, this was foolish and wrong, as pride and contempt always are. There were just as good people in Galilee and Samaria as in Judea or Jerusalem. You know Jesus himself was a Galilean; and you remember that the good man in the parable who was kind to the robbed and wounded man on the Jericho road was not a Jew, but a Samaritan, whereas the hard-hearted priest and the Levite who saw the wounded man, but passed by without helping him, were both Jews.

Do you think that proud and haughty people, who look down contemptuously upon others, are likely to be as good as those they look down upon? I don't think so. I think that really noble persons are always kind, always want to help others, just as the good Samaritan did and just as we know Jesus always did. So, as we travel through Samaria, we will all take pleasure in remembering, will we not, that this was the home of the Good Samaritan?

Shechem and Mount Ebal.

Now what about Shechem, the city in Samaria where we are camping? We reached here last night at half-past five, and pitched our tents just outside the Eastern Gate.

The city is built in a pleasant but narrow valley between two mountains, Gerizim and Ebal, called the Mount of Blessing and the Mount of Cursing. It is an important business center, containing about 25,000 population.

This morning we are up early, at 5.30, and at 6.30 are ready to climb Mount Ebal. The mountain is 3,000 feet high, and much of it steep; but we are all eager for the ascent. At first we wonder whether the boys and girls of the party can keep up with the men and women; but, before we have climbed very far we begin to wonder whether the men and women can keep up with the boys and girls. When we reach the top, we are more than repaid for our effort, for

we get a wonderful view, sweeping over almost the whole of Palestine.

Our Cavalcade.

At ten we are back from our mountain top, and ready to resume our journey. As soon as we are in our saddles and begin to move, our dragoman leads the march, as usual, on his dark gray Arab horse, a splendid animal, gentle as a lady, but with speed like the wind, and a devotion to his master that would carry him through floods and fires. None of the rest of us has a horse quite so fine, though all are good, and two or three are decidedly handsome. Close after the dragoman follow the superintendent and the teacher, then the three boys, then the three girls, and last the minister and his wife as the "rear-guard." We think we are a pretty fine cavalcade (what is a cavalcade?).

Sebaste.

In two and a half hours we reach the site of the once great and aristocratic city of Samaria, or Sebaste, where several of the kings of Israel had splendid palaces, and where, later, magnificent Greek and Roman buildings were erected. To-day not one is left, and the hill on which they stood is covered for a mile with ruins. We are surprised to find a professor from Harvard University, with a large company of laborers in his employ, at work making excavations, and discovering other still more remarkable ruins which have been buried out of sight for centuries.

A few miles beyond Samaria we come to the plain of Dothan, where, tradition says, Joseph was thrown by his brothers into the pit, from which he was taken out and sold into Egypt. I think you all remember the story. (Genesis xxxvii. 13-28.)

Leaving Dothan, we pass through some of the largest olive orchards in all Palestine. They are a beautiful sight.

Hauling down the Flag.

We camp for the night at Jenin (see the map). Here there is a Turkish military garrison, whose commanding officer is disposed to make us trouble. He orders us to take down our American flag, which we are accustomed to display

over our camp, side by side with the Turkish flag, to show that we are Americans and also that the two countries are on good terms with one another. Our dragoman refuses to obey the order, maintaining that it is proper to fly the two flags together, and warning the Turkish officer that, if he undertakes to haul ours down, he will be reported at once to the United States consul in Jerusalem, who will see that he is well punished for his unwarrantable interference. We hear nothing more about our flag coming down.

Jezreel and Nazareth.

In the morning we resume our journey north. In two or three hours we reach the poor little dirty village of Jezreel, built on the spot where once stood the splendid royal palace of King Ahab and Queen Jezebel. The mention of Queen Jezebel brings to mind the cruel story of Naboth's vineyard (1 Kings xxi.).

From Jezreel our route lies straight north across the broad, rich valley of Esdraelon, one of the finest valleys in the world; then up a long hill on the other side to the village of Nazareth, where we arrive at three in the afternoon, and pitch our tents. Of course, Nazareth is one of the most interesting places to visit in all Palestine, because it was the home of Jesus during his boyhood and early manhood. But this will come into our next lesson.

Now measure on the map the distance from Shechem to Nazareth, and set it down in your note books. Also write a fifty word account of your past two days' experience.

XXXIV. A Nazareth where Jesus Lived in

1897

Four places in Palestine in the last century were called Jesus. They are in Palestine that we entered in the born: (1) Nazareth where he was born, (2) the same in the last century where he was born, (3) the same in the last century where he was born, (4) the same in the last century where he was born. Point out the last place in the last century where he was visited?

From Jerusalem to Nazareth

We have just heard of the way from Jerusalem to Nazareth. How far is it? (Answer: 15 miles.)

You know Jesus when he was a boy, twelve years old, went with his father and mother on the way from Nazareth to Jerusalem and back, thinking in the way just as we have done, and perhaps thinking the very same thing that we have taken. Only I suppose he walked instead of having a good horse to ride as we have had. Well, if he walked both ways, how far did he walk in all? Would you like to walk as far as that?

Nazareth Children.

We reached Nazareth yesterday afternoon at three o'clock, and set up our camp in an olive grove. At once a company of Nazareth boys and girls gathered around to look at us, and to watch our muleteers unsaddle the horses, unpack the luggage from the backs of the mules, and pitch the tents. They were greatly surprised to see boys and girls in our party. They had seen other camping parties of Americans come to Nazareth, but there were never any children among them. They were wonderfully pleased when we showed them the

inside of our tents; and they told our dragoman that they wished they, too, could go camping, with fine horses to ride like ours and with such beautiful tents.

The Home and Family of Jesus.

So here we are in the very village where Jesus lived! Doesn't it seem strange?

What were the names of the father and mother of Jesus? What was the occupation of Joseph, his father? Did Jesus become a carpenter too?

Jesus had younger brothers and sisters. By and by his father died; and, as his mother was poor, of course Jesus did all he could to earn money to help support the family.

Can we find the house where Jesus lived? No. You see he lived nineteen hundred years ago, and no house lasts so long as that; but we know that somewhere near where we are his humble home stood, and we know that his feet trod these very streets.

What kind of a place is Nazareth? It is a pretty village, with neater houses and cleaner streets than we have seen almost anywhere else. It stands in a lovely little valley, amid gardens and orchards and green fields, and is surrounded by rather high hills. Some of our boys have counted the hills and say there are fourteen of them. The houses of the village straggle far up the sides of one or two of the hills.

There are two places in Nazareth that we want particularly to see. One is the village spring, or fountain; the other is the high hilltop back of the town.

The Village Spring.

We go first to the spring. A pretty little girl of ten, simply dressed, barefooted and with a bright flower in her hair, very modestly offers us a white bowl filled with the delicious cool water. As we take it, we thank her, and she answers with a pretty courtesy.

To this spring the women and girls of all the families in the village come morning and evening, with their water pots on their heads, for water, just as they did in Jesus' day. We stand and watch them. How picturesque is their simple

Oriental dress! And how wonderful it is that they can carry the water on their heads! Could we do it?

We call to mind that Mary, the mother of Jesus, used to come and get water here in just this way. As our eyes follow the women, we wonder if any one of them looks like Mary. See! there is a mother who has brought her little boy with her to the spring. We wonder if Mary often brought her little Jesus with her when she came.

When Jesus grew older and was ten or twelve or fourteen, I wonder if the noble, unselfish boy did not often say to his mother, as he saw her working very hard, "Mother, you are tired: I will go to the spring for the water to-day." I feel sure he often said that. Don't you think so?

The Hill back of Nazareth.

By and by we go to the hilltop. It is a good climb, but we are all eager to make it.

It is really a wonderful place, there is such a splendid view! We feel sure that Jesus often came up here. I imagine him as a boy spending many long and delightful hours and days here, gathering flowers, watching the bees, chasing butterflies, studying the birds, and especially drinking in the sublime views. Look! To the north he could see far off Mount Hermon, covered with snow; to the south, the hills and mountains almost to Jerusalem; and to the west, the great Mediterranean Sea with its ships.

Nor were even these sights the most interesting. From this high place he could see the caravan roads that ran winding through the valleys of Galilee, and on these roads the long trains of camels traveling to the great cities of Tyre and Sidon and Damascus, or to far-away Arabia, or down into Egypt. Do you think he ever got tired of watching these curious caravans and wondering about them,—where they came from and where they were going, what they carried and what strange sights they saw on their long journeys?

I think as a man, too, Jesus must often have come up here to this quiet hilltop to be alone, to think, to watch the sun go down into the great western sea, and the silent stars come out in the sky, and to feel the presence of God. We

read in the Gospels, you know, that he often went away alone into the mountains to pray. I think he must very often have come up here to pray. Don't you?

Well, we find this hilltop so interesting that we want to stay all day; but we hear our dragoman calling: "Lunch is ready at the camp. Time to go!" So, reluctantly we turn away and go down from the wonderful hill.

As soon as luncheon is over, we hurry out with our cameras to take pictures of the spring and other Nazareth scenes. Then we mount our horses and are off for the Sea of Galilee.

Our Ride to the Sea.

On the way we see several interesting places. One is the little village of Cana, where you know Jesus once attended a wedding, and where the story says he changed water into wine (read John ii. 1-10, and mark it in your Bible).

When we reach the Sea of Galilee, the sun is setting. After dinner we go down for a little while to the beach, and watch the waves as they roll in gently on the white sand. Then we are glad enough to seek our beds, where almost at once we fall asleep; and what a delicious sleep it is!

In what direction have we traveled to come from Nazareth to the Sea of Galilee? How far is it? Measure and set down in your note book. Write a fifty-word description of Nazareth and what we saw there.

XXXV. At the Sea in Galilee where Jesus

~~Preached~~

Yesterday we were at Tiberias where Jesus lived with a boy. Now we are at the sea where he lived and preached with a man.

Look at your map and measure the sea. How long is it? How wide? What river runs into it at the S. end? What river runs out of it at the N. end?

We are going to stay here in the evening and Sunday and we want to learn all we can about it in the time when Jesus.

The Sea To-day and in the Days of Jesus.

How does the sea look? It is a fine sheet of blue water, and is surrounded by hills & one of them is very high and steep. In the days of Jesus there were splendid farms, gardens, vineyards and orchards everywhere. By the side of the sea were fields of blue corn. Some of them were cities. The sea was covered with shipping—merchants and hundreds of boats of every kind for towing, sailing, fishing, and pleasure excursions. The whole region round about was prosperous and populous.

But there has been a great change. Now there are only a few people living here. We see only a few gardens or vineyards; there is only one small town, Tiberias, two or three very tiny villages, and a few Arab encampments; and the whole shipping of the sea has dwindled to perhaps a dozen small fishing boats. A very great change, surely!

And yet, while so much is gone, the things that most interest us and that we have come to find are not gone. The beautiful sea which Jesus crossed so often is still here; the shores along which he walked and where he talked with his

disciples still remain. The same sky is above us that was over him, the same sun rises and sets, and the same stars shine that he saw. The same kinds of birds sing that he heard, and the same kinds of flowers bloom that he loved. Every place is associated with him.

How we Spend Saturday.

It is Saturday morning. What shall we do to-day? First we mount our horses and spend an hour or two riding along the road by the shore, to get a good look at the sea and the hills. Then we go down to the beach and walk along the water's edge, and listen to the waves, and gather shells to carry home as souvenirs, and wonder if Jesus did not sometimes walk here. One of our girls says she wonders if Jesus did not sometimes preach from a boat to a company of people sitting on the sand right here where we are.

Of course we all want to do some sailing. So we engage two boats for the rest of the day. There is just time before luncheon to sail to Tiberias, which is only a mile or two away. Here we land, and all go for a walk through the streets of the queer old town.

After luncheon we sail to the little village of Magdala, halfway to the north end of the sea. Do you remember reading in the Gospels about Mary Magdalene, the woman who loved Jesus so much? This place was her home.

From Magdala we sail on, three or four miles further, to the place where it is believed the city of Capernaum stood. We are interested in Capernaum because it is where Jesus lived. But, alas! we find no city here now; there is not even a building; nothing is left but some ruins. However, we are glad to see even these, because of their association with Jesus.

Now we all want a still longer sail: we want to go clear across the lake to the east shore. At one place on that side we can see some tall cliffs. Our dragoman tells us that there is the place where the pigs (the "herd of swine") "rushed down the steep into the sea and were drowned." Do you remember the queer story (Luke viii. 26-36)? Well, we decide to sail over there. There is a light breeze, and we cross the waves at a merry rate.

On reaching our destination we land, wander about, and climb the rocks. In a little valley by a spring we find a camp of Arabs. Four little children are playing about, and we make them happy by giving each an orange. We see around the camp many goats and sheep and several horses and dogs, but no pigs. Our boys remind us that of course there are no pigs because they were all drowned in the sea.

A beautiful sail of an hour and a half brings us back to our camp.

How we Spend Sunday.

Now it is Sunday morning. How shall we spend our last day here?

After breakfast we write letters home until ten o'clock.

Then we start for a long and delightful walk to the top of the high hill called the Mount of the Beatitudes, where tradition says that Jesus preached the Sermon on the Mount. Here we all sit down in a group and read the Sermon together. It almost seems as if Jesus were present with us and as if we were listening to him. The sermon never seemed so beautiful before. (Find it in your Bibles.)

At three o'clock we all gather round the big table in our dining tent for an hour of Bible reading. When we are seated, with our Bibles open, the minister asks, "What shall we read about?" All answer, "Jesus, and what he did and said here by the sea." So we turn to the Gospels, and one reads the story of the calling of the four fishermen—Peter, Andrew, James, and John—to be disciples (Matthew iv. 18-22).

Another reads accounts of some things which seem to be miracles,—the Stilling of the Storm (Matthew viii. 23-27); the Feeding of the Multitude (Mark vi. 31-44); the Healing of the Sick and the Crippled (Mark i. 30, 31 and iii. 1-5).

Another reads several parables which Jesus uttered here,—the Parable of the Sower (Matthew xiii. 1-8 and 18-23); the three Parables of the Tares, the Mustard Seed, and the Leaven (Matthew xiii. 24-33); the three Parables of the Hidden Treasure, the Pearl and the Net (Matthew xiii. 44-48).

We all talk about these parables. As we separate, we say, "How real it makes the teachings of Jesus seem to read them here!"

The rest of the day we spend walking about by ourselves along the seashore and on the hills. Everything reminds us of Jesus. Wherever we go we almost wonder if we shall not meet him. As we climb the hills, we almost think we shall find him seated in some quiet nook waiting for us to come.

Thus ends our Sunday. What a beautiful day it has been! We shall never forget the Sea of Galilee or Jesus.

Our Note Books and Scrap Books.

Write fifty words in your note book about what you have seen in these two days.

One thing more. We are almost at the end of our Palestine Tour, which means that we are near the close of our series of lessons. The next lesson will be our last. Are you ready for the last? How about your note book? Have you written it up carefully every week? Is it ready for inspection? If there is anything lacking, you have only this week in which to complete it.

And how about your Palestine Scrap Book? Is that well filled and in good condition? That, too, is to be inspected, you know. Be sure to have both your scrap book and your note book in the best condition possible for next Sunday.

XXXVI. Last Days in Palestine. Sailing for Home.

Six days more and our Camping Tour will be over. Where do we go in these last days?

First we travel north, up the valley of the Jordan to Cæsarea Philippi (find on map), then back again to the Sea of Galilee; then from there west through Nazareth to Haifa on the Mediterranean (find), where we break up camp and take steamer for America.

Trace route on map: measure distance, and set down in your note book.

During these last six days we have some interesting experiences.

At Cæsarea Philippi (find on map) we are so far north as to get splendid views of Mt. Hermon, the highest mountain in all this region (find). Think of a summit half as high again as Mt. Washington, and covered even in summer with snow! We shall not forget the very grand sight.

Grinding Meal and Churning Butter.

In this region we notice many Arab encampments. In one we see a woman grinding wheat, just as women used to do in Bible times. Her mill is a flat stone that she revolves on another flat stone.

In another camp we see a woman churning. She does not let her milk stand and skim it and churn the cream, as we do. Nor is her churn much like ours. She takes the fresh new milk and puts it into a goatskin bag, and hangs it up. Then she pushes and pulls this bag and keeps it in motion until the butter that is in the milk is separated. We all think, What a curious way of churning! And what a strange churn!

Riding Camels.

One day we stop for our noon lunch near a spring where a great caravan is resting. Our dragoman is acquainted with the conductor of the caravan, and introduces us to him. He is very polite and genial, tells us about his caravan, where it comes from and where it is going, takes us among the animals, and tells us some curious stories about them. Then he asks our boys and girls if they would not like to ride on a camel. Of course all answer, "Yes." So he takes them to some camels that are lying down and helps them on. Then he makes the tall, awkward animals get up, which almost pitches their riders off. However, all manage to stick on. And what a ride they have! They think they never were so shaken and jolted before in their lives; but, all the same, they call it great fun. They will all tell their friends when they get home about their wonderful experience in riding on camels.

A Storm at Night.

One night we have a hard thunder storm. The day has been hot, and, when we go to bed, there are black clouds and distant thunder; but we think little of them and quickly fall asleep. But at eleven o'clock the storm is on us; the thunder crashes, the lightning seems as if it would split and burn up the world; and the rain comes down in torrents. The water runs in such streams along the ground that our dragoman comes running into our tents to set our valises on chairs and tables to prevent them from being inundated. For a while we think our tents will be blown down or washed away, and we wonder what will become of us all. But at last the storm subsides, and we have suffered no harm except getting somewhat wet. We say to ourselves, What if such a storm had come on us when we were on the Sea of Galilee! Would we ever have reached shore?

Palestine is a land of bees and honey. Of course this is because it is a land of flowers. Many farmers have hives of bees, and we often buy the delicious honey for our table. Two or three times we see nests of bees on the rocks. But we let them alone, for Palestine bees are savage.

Do we ever see Palestine boys and girls playing games? Yes, often. Several times as we pass through villages we stop and watch them. They enjoy games and fun as well as American boys and girls do.

Singing and Story Telling.

All through our Palestine tour we have many good times singing. Sometimes we sing on horseback as we ride, and make the hills echo. All the songs and hymns that we know, especially Sunday-School songs, we sing over and over and never enjoyed them so much before. Evenings before going to bed we always try to have three-quarters of an hour, first of general talk together about the things we have seen during the day, then riddles for the children, and then stories (Bible stories and others) and Sunday-School songs.

Modern Improvements in Palestine.

Wherever we go in Palestine we are struck with the great changes that are taking place. Some of these changes are good; but there are others which we are almost sorry to see, because they tend to rob the land of its charm and make it like other lands. Already three railroads have been built, and are in operation. It will not be long before trolley cars will be flying between all the principal towns. Telegraphs, telephones, gas and electrical lights, are making their appearance fast. Hotels are springing up, conducted much as hotels in America and Europe are. We are beginning to find in the farming regions the latest makes of American plows and reapers and threshing machines.

Doubtless, these changes are improvements. Probably it is better for the country to have them. And yet can we see them without just a little feeling of regret and sadness? Do they not tend to destroy the peculiar charm of Palestine? Do they not tend to transform it from an ancient into a modern land, and to make it no longer the land of the Bible?

Of course, I do not want to say that any of us would like to stop the railroads or shut out modern improvements; but I do say that all our little company are at least very

glad we have been able to visit Palestine now, before any more changes have been made.

As we said from the first, we did not come here to ride on railroads and trolleys, and to stop at hotels. There are plenty of all these at home. We came for quite another purpose. What we wanted to see was Palestine as it used to be in Bible times. We wanted to find the land of Abraham and David and Jesus. And so we wanted to travel on horseback, and to follow the old paths that were being trodden three thousand years ago, and to live in tents. That is what we have done. And we are all very, very happy.

The End.

And now our Horseback and Camping Tour in the Holy Land is over, and to-morrow we sail for America. Are we glad? Or are we sorry?

What a wonderful experience we have had! Twenty-seven nights in tents—think of that! Three hundred miles in the saddle amid Bible scenes! Is not that a record?

What stories we shall all have to tell when we get home! How delighted will our friends be with our more than three hundred pictures! What happy memories of Palestine we shall carry all our lives! What a new book the Bible will be to us as long as we live!

Now just a concluding word about your note books and your Bible and Palestine Scrap Books. I trust these are all ready for inspection to-day. I want them to be a credit to you, to your parents, to your teacher, and to the school. If you have done your work on them faithfully and carefully, I am sure you will prize them for years to come.



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